Mill Creek Story

By CHARLES CROSSFIELD WARE,
Box 1164, Wilson, N. C., May 20, 1959.

FOREWORD.

The Mill Creek Union is a district missionary cooperation composed of fifteen churches in seven counties of east-central North Carolina. Religiously it is a regional constituent of the State's Christian Churches, (Disciples of Christ). At the quarterly meetings of the Union on March 29, 1959, and of the Union's organization of men, (C.M.F.) on the following April 8, the writer was requested to prepare this monograph.

It is a history of these churches, one by one, concisely sketched, and of the Union proper. The story is based chiefly on documentary sources engrossed in The Carolina Discipliana Library, Wilson, N. C., of which the writer is curator. Also much personal help has come to him on this booklet from M. J. Thornton, Clinton, N. C., Ben G. Mattox, Smithfield, N. C., and others. For this assistance he is most grateful.

A word is in order to the respective rolls of ministers published herewith. Full scope of detailed systematized information, for use as to assigned pastorates prior to 1915, is not to be had. Wherefore what we submit for the earlier years is limited by that imperfection.

BEULAH HILL.

Erastus Godwin of Eureka Church, on Oct. 29, 1910, reported to the Mill Creek Union, convened at Selah, that R. H. Massengill had at that season held a revival at a "mission point" two miles east of Four Oaks, Johnston County, with "sixteen converts". This was the beginning of Beulah Hill Christian Church, enrolled by The North Carolina Christian Missionary Convention in 1912, with 66 members. Their building fund of $75.00 in cash and pledges started in 1913, and was reported at the October Union Meeting. The hope was expressed that they might get into their own new building by Christmas of that year. At the March, 1914, Union, there was a public offering made to augment their building fund.

After a revival held there in the summer of 1916 by J. A. Taylor, certain community leaders said: "there is the greatest change for the better in this community than of any such work known before." Moreover the new building was nearing completion providing a "neat rural church home." It was valued at $800. There were 70 members, with Bible School enrollment, 50; Superintendent, Mrs. J. A. Ingram.

The church plant was "wired" in 1939, "thus giving adequate lighting facilities for night meetings." In 1943 they doubled their foreign missionary offering; pledged $50 for the new Girls' Dormitory at Atlantic Christian College; and had that year expended $300 on church building improvements. To this date, (1943), in World War II, 13 Beulah Hill men were serving, namely: Sgt. Clemon Jackson, Hunter E. Johnson, James W. Barefoot, Owen Ingram, Earl Ingram, Leamon B. Strickland,

Roby Lassiter, Leonard Baker, Roby Stanley, Robert Mitchell, Hunter Benson, Oscar H. Martin, and Milton Lee.

In 1945, W. O. Henderson held their revival to whom they gave remuneration unprecedented for its liberality. On Nov. 18, that year, C. C. Ware, assisted by Horace G. Quigley, pastor, ordained there the following officers: Elders: Herm Ingram, Dalton Adams, John Stanley, M. T. Barefoot, Jap. Lassiter; Deacons: Charles D. Thomas, L. Paul Baker, Ernest Stewart, Vern Ingram, J. E. Lee, and Edward Caudle.

Since 1948, Beulah Hill has been the pastoral unity with Eureka, with full time pastor living in their $10,000 parsonage near Four Oaks. By 1952, Bible School enrollment exceeded 150, and the plant had been enlarged by extension, 30x60 feet, providing social hall-auditorium, 5 extra class rooms, kitchen, and other modern accessories. A bus marked Beulah Hill Christian Church was acquired, serving a fifteen-mile radius, when moving, and used as a reserve class room, to relieve congestion, when parked at the church. A group of women to buy needed hymn-books costing $45, graded 1100 pounds of tobacco at $4 cwt.—the funds being consecrated to this hymnological necessity.

The Christian Men's Fellowship was organized here in June, 1953, with 26 men. There are 34 young people in Chi-Rho and C.Y.F. J. A. Taylor returned to lead their revival in 1956.

Membership at Beulah Hill is 162.

Roll of Ministers at Beulah Hill:

1912-1914_____R. H. Massengill
1915_____W. T. Williams
1916_____W. O. Lappin
1917_____O. T. Mattox
1918-1921_____V. H. Grantham
1922_____J. P. Ellis
1923_____F. E. D. Osborne
1924-1926____Theodore Yarbrough
1927; 1929-1931; 1933
_____W. O. Henderson
1928_____Jesse T. Forrest
1932_____Losker B. Bennett
1934_____Wilbert T. Waters
1935-1938_____William O. Foster
1939-1940_____R. Curtis Brisson
1941_____Preston D. Parsons
1942-1943_____Everett J. Harris
1944_____G. Oliver Gard
1945-1946_____Horace G. Quigley
1947_____Raymond R. Miller
1948-1951_____J. A. Taylor
1952-1959_____W. O. Henderson

CARR MEMORIAL.

Carr Memorial congregation in Sampson County, may be traced back historically to Six Run's Chapel, six miles west of Faison depot, on the W. & W. railroad, organized in 1857, with 166 members. It was enrolled that year in the Disciples' Annual State Meeting; delegates; John Boyette, and H. D. Lewis, minister. The name was changed to Giddensville in 1883, reporting 98 members, and changed again in 1891, to Concord. It then reported 64 members by their delegate, A. E. Bradshaw.

A Concord layman was John Boyette. (1813-1882), who "labored earnestly and incessantly for the spread of the truth." Of him, J. J. Harper, in 1882 said: "if his liberal, heroic efforts had been seconded by the majority of his brethren at Concord, the congregation there in all probability would not have been reduced to its present feeble condition."

John T. Walsh, evangelizing at Concord in 1883, remarked: "The congregation has been terribly torn and scattered . . . things have been badly managed . . . I taught the Disciples and preached to sinners . . . on the

Lord's Day, the house which is a large one was pretty well filled . . . the congregation gave marked attention."

The work at this ill-fated place languished through the years, but in August, 1907, Concord was reorganized with 36 members, under the layman-ministry of George W. Westbrook, shining light from Pleasant Union. Pennywise it was for nought. Reporting a worship service there in the spring of 1908, Westbrook said: "we had quite a large gathering but to get these people to the place where they are ready to think that they are able to pay much is a hard job."

The name of Concord ceased in 1923, after it had been on the books under three names, for 66 years. In November, 1924, arose Carr Memorial, under the leadership of W. O. Henderson. It absorbed a remnant of Concord. A new site was acquired about midway between Newton Grove and Clinton on Federal Highway 701. The lot was given by Mr. and Mrs. Joe H. Carr, and Mr. and Mrs. Fulton Carr, and the local church name became Carr Memorial; the Carrs were founding members. The site has since been more than doubled in size, by a gift of Mr. and Mrs. Ennis Bass.

It began with 14 members, but had 24 when enrolled in The State Convention in 1924. Their initial building valued at $2,000 was dedicated March 29, 1925. Following the dedication was a fruitful revival recruiting seven families inclusive of 54 persons. About these, pastor-evangelist Henderson said: "We have material in this church that will mean strength to our work in North Carolina."

The Bible School began in May, 1925 with enrollment of 80; C. F. Boyette, superintendent. State Missions helped $50 in the initiating revival, for the new field. About this, Henderson said: "There has never been $50 given any mission point that has been as much appreciated and which has done so much work."

In 1928, their new Christian Endeavor Society numbered 25. The church had raised $300 to provide seating facilities in their building.

In November, 1942, sensing the need for adequate class rooms a popular "eggs-laid-on-Sunday" campaign was launched. Mrs. M. J. Thornton, of Clinton, was the director and "banker", for this fund-raising. Response was excellent, and the dollars increased like "Jack's bean stalk." Then about all of the men of the church contributed their labor to build the extension, to put on a new roof, and to paint the whole. It was all done within ten days, to the general happiness of the community. J. M. Perry holding revival here in 1946 had much praise for Claylon Dee Weeks, a Carr Memorial Disciple, foreign missionary to Belgian Congo.

Daily vacation Bible Schools at this Church have grown from enrollment of 43 in 1949, to 105 in 1953.

The Carr Memorial plant was moved back from the highway, brick-veneered, new auditorium constructed at front, and dedicated April 7, 1957. Installed were beautiful art-glass windows, indirect lighting, with modern chancel, and elevated baptistry.

The seating capacity is 250. There is natural oak panelling, and synthetized pews and pupit furniture. The initial building is joined at rear for a social hall, and class room extension.

Carr Memorial is joined with Pleasant Union and Mill Creek in pastoral unity, with parsonage at Newton Grove.

Membership at Carr Memorial is 246.

Roll of Ministers at Carr Memorial:

1924, 1925, 1927, 1930, 1931
----------W. O. Henderson

1926, 1929, 1932, 1933, 1934
----------Losker B. Bennett

1928----------J. Howard Hanson
1935-1938------William O. Foster
1939-1940-------R. Curtis Brisson
1941-1944---------G. Oliver Gard
1945-1946------Horace G. Quigley
1947-1950----------H. S. Hilley
1951-1952---------C. J. Snowden
1953-1957----------W. C. Foster
1958-1959-------William M. Edge

DUDLEY.

Dudley is a quiet hamlet; present population, 133. It was named for Governor Edward B. Dudley, (1836-1841), first president of the Wilmington and Weldon Railroad, from whose Wilmington home came his whimsical saying to South Carolina's Governor: "It is a long time between drinks". An American Gazetteer of 1874, has: "Dudley, post village in Wayne County, N. C., 9 miles south of Goldsboro." Seventy-five miles north of Wilmington, and eighty-seven south of Weldon, it was an early station on this road, completed in 1840, and at that time the longest continuous railway operating in the world. In the 1850's the travel time was scheduled "about 12 hours;" fare, $5.00. Dudley is the most elevated station on the old W. and W. R. R.

Alexander Campbell passed "Dudley Depot", in November, 1838, calling the area, "this piney desert . . . this monotony of everlasting sands and evergreens." He came again in 1845 and 1857, but never to stop withal.

The Mill Creek Union met at Eureka church, June 28, 29, 1913. Walter R. O'Berry of the Dudley community represented the Disciple mission which had recently been opened there. He was invited to "put the Dudley work before the Union." Dudley construction moved speedily. The following August when the Union met at Dunn, O'Berry reported that the building at Dudley had been completed, worth $1200; insurance in effect, $1,000. Moreover "he and his brothers had done about all that had been done, or the most of it." There was due $500, secured by a note signed by himself and one of his brothers. P. J. Jeffries of Dunn, secretary of the Union, said: "It would be a great thing if we had more men in North Carolina like the O'Berrys".

Walter R. O'Berry lived from Oct. 26, 1860 to Jan. 28, 1916. John W. Tyndall baptized him, and declared at O'Berry's passing: "there never was a more faithful man to his Sunday School and Church than he." Tyndall dedicated the new building. The congregation was formally organized on Aug. 31, 1914, by John W. Tyndall, and V. H. Grantham. These two preachers had on Aug. 9-23, just preceding, held a two-week's revival with 38 baptisms and 11 other accessions by statement, which added to the 23 Disciples of that community,, already affiliated, made 72 in the new organization. Dudley was enrolled by The North Carolina Christian Missionary Convention in 1915, with 87 members. Their Bible School then enrolled 50; superintendent, Mrs. Isobelle O'Berry; property valuation $1500.

On Nov. 24, 1940, C. C. Ware assisted by the pastor, H. S. Hilley, led in ordaining at Dudley: Elders: Sam Basden, L. J. Forehand; Deacons: Frank Thigpen, Billy Thigpen, Cabot Wiggins, Marsden Wiggins; Junior Deacons: Morris Newsome, Joe Basden.

To provide for their expanding church school, an extension building costing $1600 was completed in 1945. For this on Nov. 24, that year, C. C. Ware preached the dedication sermon, pastor H. S. Hilley reading the impressive ritual for the occasion. This fine improvement was debt-free. Dudley's Service Flag had 25 stars ,of which one was gold—Raymond Anderson, reported as "killed in action".

Their youth group (C.Y.F.) had grown to number 40 by 1949. Their officers: Bettie Lou Basden, president; Barbara Swinson, vice president; Bettie Rose Gwaltney, secretary; Catherine Pyatt, treasurer; Mrs. R. R. Pitchford, advisor.

Early in 1950, a parsonage costing $5,000 was erected, near the business center, at the crossroads, on Highway 117. This has since been sold, but meanwhile a pastoral unity with Mount Olive had been effected. Cecil J. Brown was the first to live in this parsonage, Jan. 1, 1953, later succeeded by J. Thomas Brown, the last Brown giving full-time service to Dudley.

On Nov. 25, 1956, their beautifully enlarged plant was dedicated with President Arthur D. Wenger as guest speaker; Allen R. Sharp, pastor. There was included a consecration of the new communion service and candlesticks, a gift, to honor a former pastor, H. S. Hilley, who had served long and fruitfully here. Design for the new building was drawn by Professor Russell Arnold, of Atlantic Christian College. It involved a remodelled sanctuary; with divided chancel; extensively enlarged educational plant; with modernistic accessories. Chairman of the Building Committee was Glenn Pyatt; finance chairman, Prentiss May.

This substanial improvement marked "the completion of another fine structure among our North Carolina Churches."

Membership at Dudley is 157.

Roll of Ministers at Dudley:

1914——John W. Tyndall
1915——V. H. Grantham
1916-1922——John T. Saunders
1923——F. E. D. Osborne
1924——J. A. Taylor
1925——Eber E. Moore
1926-1927——Losker B. Bennett
1928——Hilary T. Bowen
1929-1931——W. O. Henderson
1932-1933——D. E. Poole
1934——Harold L. Tyer
1935-1950——H. S. Hilley
1951-1952——Cecil J. Brown
1953——J. Thomas Brown
1954-1959——Allan R. Sharp

DUNN.

Midway on the rail from New York to Jacksonville, as the seventeen-hour "Champions" glide, is Dunn. "Down-homers' 'there call it "the best town under the Sun." In 1887, more than a century after Flora McDonald and her Tories of this locality carried on for George III, Dunn was incorporated. It quickly became the trade metropolis of a fertile expanse in contiguous portions of Harnett, Johnston, Sampson, and Cumberland Counties. In 1891, as "eastern North Carolina's largest wagon cotton market," it was assuredly, "one of the best business centers" in the region.

The Christian Church at Dunn was organized, with 18 charter members, on September 29, 1889, by J. J. Harper, who then lived near Smithfield. The first officers were: Nathan B. Hood, pastor and elder; W. T. Dupree, elder; Dr. Martin W. Harper, deacon; W. D. Thornton, deacon, and J. E. Harper, clerk. The 13 others forming the charter membership

were: J. J. Dupree, E. Britt, James E. Jordan, Miles S. Raynor, John R. Rayner, Y. G. Lee, Martha A. Hood, Civil Thornton, Effie C. Harper, Eugenia A. Barbrey, Sarah E. Lloyd, Nancy Y. Rayner, and Alice Rayner. Each of the 18 initial members signed the following "Covenant":

> We, the undersigned, having been immersed upon confession of our faith in Christ, do unite to form a Church of Christ in Dunn; and having already covenanted with God in Christ, do hereby covenant with each other that we will keep all the ordinances and commandments of our God and Saviour, Jesus Christ, agreeing to be governed in our personal conduct and in our church relations and obligations by the Law of Christ, as taught in the New Testament, and pledging each other to do all in our power to promote the peace, unity, and prosperity of this church, and to extend the Kingdom of Christ in all the world.
>
> In testimony whereof, we affix our respective names on this, the 29th day of September, A. D., 1889.

The first baptisms after the founding of the church were those of Fannie Cox and Gertrude Barbrey, fruits of the first Dunn revival held by Robert W. Stancil, beginning May 18, 1890. Two also came by fellowship in that meeting, namely, Alden Hatcher and Tempy Hatcher. W. R. Jinnett had come on February 2, 1890, to minister to them, but removed the following October to enter Bethany College in West Virginia.

On June 19, 1890, the first building committee was appointed "to superintend the building of a church house at a point near Sorrell's Schoolhouse, Harnett County, N. C." This was composed of Dr. Martin W. Harper, J. G. Whittington, G. W. Whittington, Nathan B. Hood, and W. R. Sorrell. The first trustees appointed were: Dr. Martin W. Harper, G. A. Whittington, John C. Sorrell, W. T. Dupree, and Martin Byrd. Among the early entries on the old fellowship record were the baptisms on May 23, 1891, of P. T. Massengill and Florence Harper, later Mrs. McD. Holliday. On January 31, 1892, McD. Holliday, who was then a young man of twenty from Grimesland, N. C., was received by statement. In 1904 Sully Cooper, a Disciple from old Lebanon church, now Hassell, came into the Dunn fellowship.

Dunn Church was first enrolled by our LaGrange State Convention, October 24, 1889. They reported 18 members, and the Dunn delegates to that convention were: Nathan B. Hood, W. T. Dupree, and J. E. Harper. Some early clerks of the church were: J. E. Harper, James E. Jordan, A. R. Wilson, and John C. Cowell. This church was long accustomed to monthly preaching, using each third Sunday.

Dunn Disciples began soliciting funds for a building in 1888, which was pushed to completion in 1891 by their pastor, J. R. Tingle. It was dedicated on May 17, 1891, and was the first completed church structure within the five-year-old village, according to contemporaneous press report by Henry C. Bowen, who held a revival for them following dedication day. Dunn in 1891 had a population of 600, and was booming as a fresh trade center on the new "short line' 'of the Atlantic Coast Line Railway, which had recently been extended to Fayetteville as the southern terminus at that date.

In 1886 Nathan B. Hood bought a large lot in Dunn, building his home on one side of the lot and giving the other side, on a prominent corner, for our church site. He said that "he had decided to have a church if he had to build it all himself." However, the Disciples and the community

rallied to the building program and $1,400 was raised and expended on the building, so that it was reported on Dedication Day that they had achieved "such a healthy state of finances that no appeal was made to raise funds". They had been aided by a $400 loan from our Church Extension Board, which was originally granted as a $300 loan, but Dunn appealed to the State Board to intercede with Church Extension Board for the larger loan, which the State service proceeded to do successfully.

The dedication sermon was given by James Latham Winfield on the theme, "The Peculiarities of the Disciples." Henry C. Bowen, who was present and taking part, reported: "Sunday was a most delightful day. The weather was fine. . . . The house was well filled with an intelligent audience. Bro. Winfield discoursed ably." The organist for the day was Miss Mamie Harper, (Mrs. R. B. Whitley) of Wendell.

Some early leaders of revivals at Dunn were: J. J. Harper, R. W. Stancill, H. C. Bowen, Dennis Wrighter Davis, and J. L. Burns. In the summer of 1899 W. G. Johnston, who was then pastor at Kinston, held a revival at Dunn. Reporting it, he said: "The church there is small in numbers, but the material is good. . . . They already have a good building with large seating capacity. . . . S. W. Sumrell is the efficient pastor of this church. . . . He is our circuit rider, if we may be said to have one. He preaches regularly for the following points: Wheat Swamp, Airy Grove, Tuckahoe, Jarman's Schoolhouse, Rountree, Red Oak, Adams Schoolhouse, and Dunn." There was but one addition in this meeting, and Johnston, who must give a reason for such small visible results, ascribed it to a "fire-baptized company" which had swept the town, carrying "things to ridiculous extremes" in the guise of religion.

In 1905 Dunn asked the State Secretary, J. Boyd Jones of Wilson, to recommend to them a pastor. He secured J. C. McReynolds of Asheville for them, whose pastorate marked a definite turning point for the church to strength and permanency. Solid gains were made in 1905 and 1906, reaping from former decades of faithful sowing by pioneer leaders. In the spring of 1906 his son, Paul McReynolds, supplied the pulpit. It is recorded concerning Paul's service: "Both his preaching and manner were eminently satisfactory. The Sunday school increased in number and the song service was greatly improved, and our C. W. B. M. auxiliary was organized." In August a three-weeks' revival was held, "the best and most fruitful meeting ever held by this congregation to date." There were 18 accessions, and "some of these were representative and influential citizens." McReynolds, the pastor, "labored from house to house."

Our State Conventions for 1906, 1924 and 1939, were entertained by Dunn. John C. Cowell, Dunn church clerk, writing the 1906 record said that it "was said to be the greatest Convention this church has ever had in the State, there being between two hundred and fifty and three hundred delegates and visitors present. Several speakers from outside the State being present and good addresses made by them as well as by those of our workers inside our State." Atlantic Christian College was fervently presented for support at this Convention of 1906. Dunn Church agreed to pay the interest, $60, on a mythical $1,000 of endowment, and forwarded the check for that amount on December 28, 1906, not as a myth, but as an encouraging reality to the College. At that time Dunn was but a small church with 65 members and paying their minister only $300 a year.

The 1924 State Convention was held in their new brick plant, built on a new, highly valued site diagonally across the street from the old plant. The old site is now occupied by the Cottondale Hotel. The first parsonage disappeared in the financial shuffle for the handsome new plant erected under the ministry of Oscar T. Mattox. The pews installed in the new church cost $2,350, of which the church school paid almost $2,000. Into the new church also went a Skinner Art pipe organ costing $6,968.50. This was bought by the Ladies' Aid Society, which struggled herocially in paying for this noble instrument, made possible by a five-year loan financed through John D. Rockefeller, Jr., and associates. It was made in Boston, Mass., and at its installation was said to be the only one of its kind in Eastern North Carolina. There were said to be others in the State at that time in Grove Park Inn at Asheville, in Elon College, in N. C. C. W. at Greensboro, and in Trinity Church at Durham.

A ten thousand dollar loan was negotiated for the Dunn building debt through our Church Extension Board. Periodic payments were not met by the church with proper consistency. It was therefore liquidated by a loan for a like amount from the Atlantic Christian College endowment funds.

Then to lift this burden and to stimulate high morale, John M. Waters secured personal commitments from the Dunn Disciples which eventually retired completely this debt. This was an example of dynamic friendship for our churches carried through on the part of our College at Wilson.

Our State Service sent them their first pastor, and supported their pastors through the formative period for several years by effective help from our State Missions treasury. The Dunn church has shown a missionary spirit through the years. Last year it ranked twenty-first in total missionary giving among the 160 contributing churches in the State.

Nathan B. Hood, a founding father of the local church, left our Dunn church a legacy of $30,000. Thus in honoring this gift, and the generous spirit of the giver, the church has since been known as the Hood Memorial Christian Church, of Dunn.

At the 50th Anniversary, Oct. 1, 1939, H. S. Hilley preached the sermon. Among attendants were the only living charter members, Mrs. Civil Thornton, and Effie Harper. Special attention was given to the several memorial windows, and those whose lives had inspired them.

In 1954 there was completed the Loftin A Tart Educational Building. For some years this had been promoted effectively to meet expansive need. The name honors a local, beloved leader, who has served long and well in the Church, and especially in their Church School. The building is 35x70 feet, containing 12 class rooms, and a memorial chapel, furnished entirely by memorial gifts. Also the older part of the plant was at that time largely renovated, adding beauty and serviceability. The entire construction was specially dedicated on June 27, 1954, George F. Cuthrell, presiding.

Dunn church is functionally organized. Committees with respective chairmen serving as of Nov. 1, 1957: Worship, William S. Tart; Evangelism and Membership, Oscar D. Strickland; Property and Grounds, Donald Langdon; Education and Missions, Thomas P. Harrall; Finance and Stewardship, Wilson Stanley.

The membership at Dunn is 333.

Roll of Ministers at Hood Memorial, Dunn:

1889—Nathan B. Hood
1890—W. R. Jinnett
1891—J. R. Tingle
1892—C. W. Howard
1893-1896, 1901-1904—J. J. Harper
1897-1898—I. W. Rogers
1899—S. W. Sumrell
1900—A. F. Leighton
1905, 1912—D. W. Arnold
1906—J. C. McReynolds
1907—Dr. B. T. Bitting
1908—George F. Cuthrell
1909-1910—H. O. Lane
1911—George Mullins
1913-1914—Ben F. Oden
1915-1917—John M. Waters
1918—F. F. Grim
1919-1922—John J. Langston
1923, 1926—H. S. Hilley
1924-1925—Oscar T. Mattox
1927-1928—Freeman Heath
1929-1930—Cecil F. Outlaw
1931-1933—Paul C. Southard
1934-1936—William O. Foster
1937-1944—F. W. Wiegmann
1945-1954—George F. Cuthrell
1955-1958—Jack M. Daniell
1959—John H. Gardner

EUREKA.

This Wayne County Church is the second oldest church now functioning in the Mill Creek Union, and here the Union was first organized on March 17, 1883. It is in the open country, 17 miles southwest of Goldsboro. The Disciples' Annual State Meeting of 1853, enrolled it, with 22 members; delegates: William Britt, and Daniel Hood. Other laymen there at the beginning were: William McLenny, W. Thornton, and D. Bradshaw. Disciple ministers resident in that area at that time were: John L. Clifton, James R. Lewis, John Dupree, and Jesse P. Neville.

The church was known as Pleasant Grove from 1853 to 1874; after that, Eureka. For 21 years they worshipped intermittently in the community's Lightwood Knot Schoolhouse; pronounced "Lightered Not" in native folklore. They barely survived the war fever of the 60's. However, Henry Donald Harper, State Evangelist, and "Surgeon Dentist," of Newton Grove, came to their relief in 1874. He reported Oct. 9, 1875: "Eureka was greatly disorganized and almost in ruins. Here I preached 32 sermons, resulting in 105 additions. We reorganized the church and organized a Building Committee, everything being put in working order. An excellent house has since been built. I have visited them three times since, and they are at work."

The total pay to the preacher for this meeting was $9.40. Evangelist Harper confessed that when he needed money, he anon quit preaching to resume temporarily his dental practice. His brother, John J. Harper held the August, 1878 revival here, adding 23 more, and was gratified with record audiences. Reporting it, he added this historical note: "Eureka is surrounded by industrious, thrifty, and independent people, mostly farmers. During the war the congregation became houseless the members straggled . . . the church had gone down at least as low as zero.'"

Deed for Eureka is recorded as of June 11, 1875; conveyed to the Trustees: William Britt and Daniel Hood.

The initial Eureka building stood unimproved for 53 years. Then came in 1928 two young preachers, Hilary T. Bowen and Harvey Brookbank from Atlantic Christian College. As reported, they "ripped off the old weatherboarding which had served since 1875; secured enough to com-

plete the outside; bought the paint . . . the folks will continue the remodeling . . . it will be one of our finest country churches". It was said of Brookbank: "boys of Eureka follow him as if he were a king."

In 1945, new pews were provided. On May 19, 1946, C. C. Ware, assisted by the pastor, Ivan Adams, ordained the following officers there: Elders: Marvin Wise, Marvin Denning, Oliver Lee Harrell, Evion Britt; Deacons: Arlon Wise, Luby Weaver, Owen Denning, Harvey Sutton, Hubert Jackson, Lloyd Keen, Elmer Thornton, Atlas Grady; Deaconesses: Doris Graham, Mrs. Arlon Wise, Bessie Lee Ingram.

Since 1952, Eureka has been a pastoral Unity with Beulah Hill; the parsonage is near Four Oaks.

In 1954, Eureka's new eleven-room educational building was completed. It cost several thousands of dollars, in addition to much free labor contributed. It provides ample facilities for social activities, and the functioning of the Church School grown to about 200 in regular attendance.

In 1958, the choir purchased a tape recorder for use in the homes of the ill, and to help the choir improve its work. In November of that year there was held at Eureka a well-attended Rural Church Institute for the area, led by the State Service Staff: Mrs. H. H. Settle, Bernard Meece, and Ross J. Allen.

In 1915, pastor W. O. Henderson began his 16th year with this congregation.

The membership at Eureka is 309.

Roll of ministers at Eureka:

1858_____John Dupree
1862_____Josephus Latham
1875_____L. D. Summerlin
1877_____H. D. Harper
1882, 1883_____N. B. Hood
1888, 1889_____W. R. Jinnett
1898_____J. T. Grubbs
1900_____A. F. Leighton
1902, 1903_____J. L. Burns
1904_____J. J. Harper
1905_____Thomas S. Frost
1906, 1907_____C. F. Outlaw
1909_____W. I. Tyndall
1913_____Joseph A. Saunders
1915; 1920-1924
_____Theodore Yarbrough
1916-1919_____John T. Saunders
1925; 1927; 1930-1933
_____W. O. Henderson
1926_____Losker B. Bennett
1928-1929_____Harvey Brookbank
1934_____J. H. Williams
1935-1936_____A. B. Crocker
1937-1939_____Zeph N. Deshields
1940_____R. Curtis Brisson
1941-1944_____John J. Langston
1945-1946_____Ivan Adams
1947-1948___Henry F. Speight, Jr.
1949-1951_____R. L. Topping
1952-1959_____W. O. Henderson

FAYETTEVILLE.

This lively city was, in 1950, the most rapidly growing one in the state. Yet it is invested with Tar Heel antiquity, since in the 18th Century it was a "flourishing post town," and named for the Marquis of the American Revolution. As of 1798, it was "pleasantly situated . . . on the west side of northwest branch of Cape Fear River . . . the compact part of the town . . . about a mile from the River . . . contains about 400 houses, 2 handsome edifices for the supreme, district and county courts . . . the town is regularly laid out and its principal streets are 100 feet wide . . .

situation agreeable and healthy and stands in a settlement of Scotch Highlanders . . . 379 miles south by west from Washington City."

The development of North Carolina Disciples within the Nineteenth Century was excessively rural-minded. With one exception (Kinston), no city in 1870 in the "Old North State" knew them as locally established. At that time, Fayetteville, population nearing 5,000, was an important urban center of merchandizing, manufacturing, and export. In 1864, a Fayetteville native, Esther Braddy, married a Virginian, Edward Kerman Statzer, who became a Disciple minister. He lived from Sept. 15, 1839 to March 30, 1875. He brought his wife, suffering from a fatal illness back to her home town. He wrote: "On June 22, 1872, I arrived in Fayetteville . . . I knew the faces of no one here. I found no Disciples here. . . . I waded through persecutions and scorns . . . after much toil and preaching, the true Word of God had its effects . . . on the night of Jan. 14, 1873 we set the body in order composed of 22 members . . . 19 more (were) added to the fold making in all 41 members . . . I now have 5 preaching points and need help."

At the Hookerton State Convention in 1873, Fayetteville church reporting 53 members was enrolled; J. W. Rouse, delegate. Moreover, Statzer reported on July 22, 1874, "seventy two names stand on the Church book." He had been in Fayetteville two years.

Dr. H. D. Harper wrote of Statzer's "premature death" from tuberculosis. A poignant note: "When he became unable to feed the flock, many of them went astray." The widow survived until June 11, 1882, "beloved by and visited by all denominations, leaving three sisters to mourn her loss and a large circle of friends."

Fayetteville returns to the picture in 1898. Then John R. Tolar, Sr., was located there. A wealthy Brooklyn, N. Y., Disciple, Tolar, offered a challenging, conditional help to the State Service toward evangelizing the city by one of the numerous strong evangelists of the Brotherhood. At the meeting of the State Board, Jan. 31, 1899, an appropriation of $250 was voted to effect this objective jointly with Tolar. However, nothing came of this. Tolar, a capitalist, remained in Fayetteville, and in 1921 gave $500 to Atlantic Christian College and the joint causes in The Carolina Enlargement Campaign, Disciples of Christ.

In 1925 A. F. Degafferelly held a revival in the local Y. M. C. A. Building. He was the area's Diamond Jubilee Evangelist of Christian Churches, (Disciples). Twenty-three nominal Disciples were identified in Fayetteville, who attended the services, or participated somehow. Individually they were worthy persons, but as a whole did not appear to be a dependable nucleus with resourceful, dedicated leadership to make possible a working unit at that time. But it was said with emphasis: "The founding of this church of our faith in Fayetteville is a wholly reasonable thing and is altogether imperative for an aggressive missionary group like Disciples."

On July 7, 1925, a Disciple, Chaplain Walter B. Zimmerman wrote: "I am recently assigned to this post, Fort Bragg, Fayetteville, and it is a big one with an heroic task." He led this new post in building "a good chapel and workshop" for all faiths. Plans for it were drawn by the Disciple architect, A. F. Wickes, and approved upon review by Abram Garfield of the Commission of Fine Arts. Today at Fort Bragg, knowing ones refer to Zimmerman with deep respect and appreciation for this outstanding achievement. After his transfer from North Carolina he be-

came Chief of Chaplains. Other Disciple Chaplains serving at Fort Bragg have been Roger D. Winger, Garland D. Noland, F. T. Gosser, and A. H. Weaver.

In 1950 the scene opened for an assured congregational start. May 24-26, C. C. Ware and C. W. Riggs, State Evangelist, were in Fayetteville consulting with known Disciples wheresoever found, and due announcement thereof made in the city press. There was a promotional fellowship service on the evening of May 26 in a room in the Prince Charles Hotel. To this 12 local Disciples came, and in addition 5 well-wishing friends. The morale was good. There was spontaneous commitment and deliberate planning for a determined continuing fellowship. In their hearts the church was born. This preliminary survey was sponsored by the Christian Men's Fellowship of the Mill Creek Union.

Within six months their signed charter roll engrossed 14 families inclusive of the following 26 persons:

Mr. and Mrs. C. T. Gaskins; Chaplain and Mrs. F. T. Gosser, Lieut. and Mrs. Stanley H. Heath, Z. T. Kirkman, Mrs. Mary Knowles, Mr. and Mrs. John W. Koonce, Roosevelt Koonce, William H. Koonce, Mr. and Mrs. O. R. Manning, Mr. and Mrs. Thomas Nash, Mr. and Mrs. Harvey V. Parker, Mr. and Mrs. Willard C. Pleasant, Mr .and Mrs. L. O. Taylor, Mr. and Mrs. James M. Thornton, W. E. Tingle, Mrs. H. R. Williams.

Within another six months, 20 more had likewise signed a year-long open charter roll. This was an excellent start yet it represented but a small part of the known Disciple potential in that cosmopolitan community. Most significant was the loyal, resourceful leadership of Chaplain F. T. Gosser of the paratroopers, in this infant church. His unselfish, able application to this extra-duty pastorate, squeezed into a heavy regular routine at the post, helped decisively in the mission's marvelous foundational growth.

Worship and the Church School was conducted for some months in Breece's Tavern, only available makeshift, "on the banks of the Cape Fear near the bridge on Highway 301." Soon an option was given on the Mrs. Sally W. Olive property at 1505 Fort Bragg Road. It was offered for $37,500. This was a roomy, rather distinguished old residence, superbly located, for purposes of the new church.

The lot is of generous dimensions; front, 256¼; east side depth, 309; west, 332; rear 237½. Disinterested realtors valued this property at $40,000, and regarded it as the best available church site in the city. All Carolina Disciple missionary precedents were broken, when, on Jan. 26, 1951, this property was deeded in fee simple to the North Carolina Christian Missionary Convention. It was a mere eight months since this Christian group drew its first breath of fellowship at the Prince Charles.

Now the venture had to be financed. At a well-managed outlay of $1200 the building had to be adapted for its new use. Loans totalled $42,000 from our Church Extension Board, and from Atlantic Christian College. Gifts from outside Fayetteville totalled $3,718.67. The local church within the calendar year, 1951, contributed total of $12,000. From the Disciples' National Committee on War Services came $5,000. On their 6th Anniversary, May 20, 1956, mortgages amounting to $29,000 were ceremoniously burned at the church. For a new building, first unit of three in prospect, $5,000 came from the State Service Program of Advance.

Dedication of the initial building was on May 20, 1951, with R. Fred West, Raleigh minister, guest speaker. At that time 18 officers were elected consisting of 6 each for Elders, Deacons, and Deaconesses.

Ground was broken on May 6, 1956, for the first unit of their plant extension, to cost $45,000. This was dedicated on Aug. 12, 1957, Chaplain F. T. Gosser bringing the address.

A late report from Fayetteville concludes: "The church here is growing; it is encouraged; and it is meeting a great need in this part of Carolina."

Membership at Fayetteville is 250.

Roll of Ministers at First Christian Church, Fayetteville:

1950-1952
__Chaplain Franklin T. Gosser
1953-1954_____R. Curtis Brisson
1955-1958___Henry F. Speight, Jr.
1959_____George T. Pippin

GOLDSBORO.

This coastal plains town was incorporated Jan. 18, 1846. It was named for Major W. Y. Goldsboro, a civil engineer of the railroad which occasioned this city's rise.

A Gazetteer issued more than a century ago, has:

> "Goldsborough, a post village, capital of Wayne County, N. C. . . . the first house was built in 1841. About the year 1848 it began to improve rapidly, and is now one of the most flourishing places in the State. The public buildings are new and remarkably fine . . . three newspapers are published in the village, which has a flourishing seminary for each sex. Population in 1853 about 1500."

Pioneer railroad development made of Goldsboro, eastern North Carolina's most important early terminal. Three destructive fires, September 4, 1859, October 14, 1871, and November, 1884 forced new improved building. A certain historical prominence came to it with Sherman's military concentrations there in 1865. Since the war, conditions through the years have favored steady commercial growth. Establishment of religion was slow. Bill Sharpe says that Rev. John N. Andrews related his personal observation of Goldsboro, "that in 1849, a census showed only seven Christians in the village."

There were Disciples of Christ in the Goldsboro hinterland from the founding of that city, but they made no sustained attempt for the first twenty-nine years to plant their cause in that center. David H. Miller, a Disciple preacher, lived in Goldsboro from 1851 to 1885. John J. Harper said of him that he "was not an educated man . . . but was a plain, unpretentious man of strong faith and great fervency of spirit . . . a poor man in earthly estate with a family dependent on his labor for support, hence he has very little time to devote to books." Miller had a Free Will Baptist background, but was a loyal Disciple for the last thirty-eight years of his life. He lived from 1810 to 1885; was born in New Bern and he died in Goldsboro.

In 1875 William A. Brand, formerly of Farmville, lived in Goldsboro. He was a loyal member from the old Antioch, (Farmville) Church. He considered that Goldsboro was a good town in which to start a church of his faith. He led in buying a two-acre lot on time for four hundred dollars. On it stood a new, unplastered dwelling, size 18x30 feet, with six windows and two doors. It was on Hall Street, east of the cemetery, in

a part of Goldsboro earlier known as Webbtown. Brand fitted up the small house for worship, had David H. Miller and others to speak in it on Lord's day, and prayer meeting was held each Friday evening. No Bible School was started. He appealed for help. Evidently sufficient funds were not given, for the Goldsboro mission, which was reported in the Disciples' Annual Minutes from 1875 to 1882, disappeared from that record. They first reported twelve members, then only six. Dr. Frank W. Dixon in 1875 joined hands with William A. Brand and appealed for the establishment of the cause in Goldsboro. He begged for adequate gifts. They never came, which occasioned his confession: "We are thoroughly satisfied that the Disciples of North Carolina as a general thing are not a missionary people." Dixon admitted that there were noble exceptions to this rule, to whom he appealed: "to inaugurate and sustain a mission in the town of Goldsboro for the year 1876." Further, he said: "We have consulted several of our thinking and observing brethren, and the impression is that, if we will concentrate our missionary efforts at some one point, we will make more impression and accomplish more decided good for the Master's cause than by scattering the labor, as we have been heretofore doing."

When the Woman's Missionary Service was first organized in the Statewide group at the Disciple's annual convention at Wheat Swamp in October, 1876, the adequate support of the Goldsboro mission was given urgently as an incentive to such organization.

The years rolled on until the summer of 1911, when some Disciples formerly of Greenville, having located in Goldsboro, asked C. C. Ware, then pastor at Greenville, N. C., to hold a short meeting at Goldsboro and make a Disciples' survey of the city to the end of discovering a nucleus for a church. A pioneer layman in this was R. L. Hill, an ardent Disciple with a large family of like faith. The Free Will Baptist church was kindly offered for the evening gatherings, and the days were used in searching and building a dependable nucleus. People of other communions were most friendly from the start. Ware was entertained in the home of such a friend, where the family also attended the services and otherwise personally contributed to the success of them. *The Carolina Evangel* was sent the roster of names of Disciples discovered in Goldsboro, amounting to about a score, and through the State paper was thus visualized the opportunity awaiting the Disciples' cooperative development there.

Early in 1912 the group began meeting in homes for prayer and communion and the church actually began. Among those earliest members were Mr. and Mrs. Lewis Godwin, Mr. and Mrs. R. L. Hill, Thomas A. Henley, Mr. and Mrs. Ed. Forbes, J. H. Moore, the Thorntons, and the Cogdells. A revival was held in June, 1912, in the Kit Holt building, corner, Center and Ashe Streets, by D. W. Arnold and J. M. Perry. After this, 64 members were enrolled. The congregation used a hall over Epstein's clothing store, and later one over Nash Brothers' Printery. In September, 1916, J. A. Taylor located as pastor, when services were held at first in the old home on East Ashe Street, later in the Fraternal Hall on John Street. In the fall of 1918 their lot on East Ashe Street was acquired, and on May 11, 1919, their initial building was dedicated by George L. Snively, with J. A. Taylor, pastor.

Taylor in October, 1920, reported: "Our State Service has spent $1300 at Goldsboro in the past four years and made it possible to build the church home, buy a parsonage, and furnish them, making a property

worth $40,000." Deed to the site was given on March 9, 1915, by L. H. Reeves to the trustees: Charles Lutes, W. W. Ezzell, Thomas A. Henley, Richard I. Thornton, and D. W. Arnold.

During the ministry of L. M. Omer, 1923-1926, the church gave a new car to the pastor, also sent him and his wife on a trip to the Holy Land.

In one respect there was financial hard sledding. The original building debt was of long continuance. Finally during the extended ministry of Olin E. Fox, 1935-1944 it was liquidated. On January 24, 1939, the last mortgage note was burned. This was almost twenty years after the jubilant pledges, more than sufficient to retire the building obligation, had been recorded on their first dedication day. In 1941, an adjoining lot with dwelling on it, on the east side was bought, giving the church a total frontage of 110 feet, on "a fine wide street, one of the very best church locations in Goldsboro."

In 1943 the church had 20 stars on its service flag. Moreover Seymour-Johnson Airbase was in operation there bringing many new families to the community. A Disciple Chaplain at this Base was John W. Reeves.

Their Church School with excellent leadership grew until on Easter, 1950, there were 324 in attendance. To meet their need, additional rooms were improvised in vacant space on their west side. Removal to an ample site for best modern development was desirable, indeed urgent. Fourteen blocks east of them on the 1600 block of East Ashe Street, an area divisible into eleven lots, was bought for $5,000. On this site in April, 1949, their new $9,000 parsonage was nearing completion, all of which property was free of debt by December, 1951.

Ross J. Allen led the fund-raising for their projected $130,000 educational plant, first unit of construction at the new site. It was reported that the successful work of Allen on this objective, "was of great inspiration." Charles J. Betts of our Church Extension Staff was the consulting architect. R. O. Dail was Chairman of the Building Committee. Ground breaking for the new structure was on July 6, 1955. It was to provide for a Church School of 500. The opening and dedication was on April 20, 1956, President Travis A. White giving the dedicatory address.

On January 18, 1952, C. C. Ware assisted by the pastor Columbus Arthur Burton, led in ordaining the following 18 officers: Elders: G. E. Cogdell, J. L. Collins, T. L. Blow, A. W. Griffin; Deacons: R. V. Whorton, H. Carl Watson, George R. Newsome, E. H. Wyman, Dr. A. R. Mallard, Roy Keene, L. Preston Johnston, M. A. Harrell, Lee Blackwell, R. P. Jones, J. T. Crumpler; Deaconesses: Mrs. J. T. Vinson, Sr., Mrs. Ed. Tyndall, and Mrs. Beulah Campbell.

Their old property in the 200 block of East Ashe Street was sold at auction on June 15, 1956, to Bill Odom.

On June 22, 1958 Ross J. Allen assisting pastor, G. A. Hamlin, in his well-planned tithing campaign, delivered the stewardship address. He brought "into sharp focus the spiritual significance of tithing", as "the tithing roll" was "placed in front of the chancel." The church board had set a good example, so on that day over 50 of the congregation signed the commitment.

Membership at Goldsboro is 385.

Roll of ministers at First Christian Church, Goldsboro:

1912-1916 D. W. Arnold	1933-1934 Carl R. Cheek
1917-1920 J. A. Taylor	1935-1944 Olin E. Fox
1921-1922 O. A. Smith	1945-1948 C. W. Riggs
1923-1926 L. M. Omer	1949-1955 C. A. Burton
1927-1929 R. A. Atkins	1956-1957 Stanley V. Hovatter
1930-1932 R. H. Jones	1958-1959 G. A. Hamlin

LUMBERTON.

This county seat on the Lumber River in "The State of Robeson", began in 1787. Their postoffice dates from 1796; distant from Philadelphia, 539 miles, and from Washington City, 381. Bishop Asbury continental itinerant, said that Lumberton in 1805, was "a town of about twenty families." As late as 1818, it had only "a courthouse and a few houses." It was incorporated in 1852, a gazetteer of that date, saying that it had "an active trade in lumber and turpentine; population in 1853, about 2000."

Disciples came in the third decade of the 20th century, to make of it a "far-flung outpost of their faith." Early in 1925, C. C. Ware visited Lumberton to arrange there a pioneering evangelistic effort by Evangelist A. F. Degafferelly. This resulted on March 22, 1925 in the organization of the church. Their ten charter members: Mr. and Mrs. G. L. Canady, and daughter, May, formerly of Augusta, Ga.; Mr. and Mrs. Howard M. Beasley, and sister, Mrs. J. A. Jeanette, formerly of Mill Creek and Selah; Mr. and Mrs. J. W. Bryan, and mother, Mrs. Atha Cox, formerly of Union Chapel, Onslow County, and L. M. Garner, formerly of Wilson. First officers: Elder, J. W. Bryan: Deacons: G. L. Canady and H. M. Beasley. Their Bible School with attendance of 26, began at once; G. L. Canady, superintendent.

The old Presbyterian Church then owned by Miss Breece was rented for their worship, and Church School. It was a half-block from the courthouse, and across the street from Governor, A. W. McLean's residence. After three years the rented church burned on January 29, 1928. For awhile they worshipped in their several homes. They acquired a choice corner lot at 15th and Barber Streets; the deed to The North Carolina Christian Missionary Convention bearing date February 27, 1928. They entered their new plant on November 11, 1928, and dedicated it free of debt on April 14, 1929. It was in a growing, prosperous residential area. The membership was then 31.

Mostly for their church school there was extensive remodelling of plant in 1931. Through the years many revivals were held, the local paper, *The Robesonian*, generously giving them space in community coverage. At one of these meetings the Parvin family united, including their son, Marshall, now in Atlantic Christian College, and minister of Mt. Olive Disciples. It is notable that from our small churches have come many of our best preachers.

Their floor space was increased by half in 1934, with three new church school rooms . A belfry was erected the next year with additional windows. In 1936 a choir loft was constructed by the men. The pastor said: "We have a goodly number of friends outside our church who help us unfailingly". In March, 1937, four women were added to the Board, and a

movement began for a parsonage. The building debt was fully paid on October 9, 1938. In 1941 the pastor reported: "Our entertaining the Mill Creek Union here on March 30th was a great experience in our church life." Participating in their church activities was the Disciple Chaplain Robert W. Tindall from the nearby Maxton Airbase.

A parsonage lot valued at $1500 was the gift to the church by W. S. Britt on November 7, 1943. The house of worship was brick-veneered, and with the various other improvements was dedicated on April 29, 1945, President H. S. Hilley preaching the sermon. The construction had cost "in excess of $7,000", of which $4,000 had come in cash gifts from outside friends in Lumberton. The G. L. Canady's out of their personal tithing funds contributed a $2,000 electric organ which was dedicated, April, 1948. In June of that year their social hall and utility building on 16th Street was opened. Their six-room parsonage was built in 1951. A public address system at the church was installed, October 1953.

New officers of their Christian Women's Fellowship in July, 1956, were: Mrs. Fannie Kirby, president; Mrs. Lorraine Noble, vice president, Mrs. Inez Beasley, secretary; Mrs. Harriet Carroll, treasurer; Mrs. R. J. Chandler, director of worship and study.

Membership at Lumberton is 33.

Roll of ministers at First Christian Church, Lumberton:

1925-1926_____F. F. Grim
1927_____Freeman Heath
1928-1930_____J. Watson Shockley
1931-1933_____W. T. Mattox
1934_____Henry Fleming
1935_____Paul C. Southard
1936-1938_____Losker B. Bennett
1939_____R. Curtis Brisson
1940-1943_____Wade H. Everett
1944-1917_____Everett J. Harris
1948-1950_____E. B. Quick
1951-1952_____William J. Waters
1953-1954_____C. R. Berry
1955-1959_____R. J. Chandler

MILL CREEK.

This, the oldest church in the Union, entertained the second quarterly meeting, April, 1883, and the convention has since borne its name. A pastor there has described it as "a fine community of thickly settled people who have a high respect for the church." Located in the southeastern corner of Johnston County, at a never-failing spring, near the creek by that name, the church has served for 166 years. This period comprehends its varied Baptist background for 52 years, and its Disciple affiliation for 114 years.

Beginning in 1793, it is now said to be the oldest church of any faith in the County. It was a charter member of the Neuse Association set up October 25, 1794, at Bear Marsh Church six miles southeast of the present town of Mt. Olive. Mill Creek's delegates in 1794, were: Nathaniel Thornton, and William Farmer. Thornton was an ancester of the later generations of Thorntons at Mill Creek, Pleasant Union, Goldsboro, and Dudley churches. In 1790 he lived across the line in Sampson County, had six in the family and held one slave. Farmer lived in Johnston, had eight in the family, and owned ten slaves.

William Roberts and Abraham Gamalion were delegates to the Neuse in 1795, reporting 69 members at Mill Creek. They carried an offering of ten shillings. Lewis Caudle, their minister, lived in Wake County, seven in his family. Later delegates to the Neuse, from Mill Creek, prior to its

joining the Raleigh Association in 1807, were: Benjamin Rhodes, Matthew Mason, James Woodall, Kedar Lee, Jesse Adams, and Micajah Thomas. In 1796 the Neuse denied a seat to Rhodes. Their minutes explain: "Brother Benjamin Rhodes, a delegate from Mill Creek, Johnston County, on being informed that he was a member of New River Church, Onslow, Church, having no dismission, (considered unconstitutional), was excluded from a seat." The New River Church, (now Union Chapel, Disciples), for thirty years had been a Separate Baptist Church; much later to become a Christian Church. In all probability Rhodes helped to spread Separate Baptist non-creedal sentiments at Mill Creek, in effect preparatory to the coming of the Disciples. Separate Baptists migrating to the Ohio Valley frontier certainly created there in the first third of the 19th century, a favorable climate for effectual rise of the Disciples—a great story not yet told definitively.

In 1807, Mill Creek left the Neuse to join the Raleigh Association. It then reported 202 members. Lewis Caudle still ministered there where he remained through 1811. It continued on the Raleigh Association roll through 1826. Soon it affiliated with Free Will Baptists, in the Bethel conference, which however dropped the denominational name in 1841. Mill Creek then had 108 members. This Bethel Conference composed of 43 churches in 12 counties in eastern North Carolina had an aggregate of 2072 members. It was distinctly a reforming group, the majority, including Mill Creek, uniting with Disciples of Christ, in a convention at Hookerton, N. C., on May 2, 1845.

Earliest Mill Creek delegates to the annual meetings of Bethel Conference, were: Joel Joyner, Jr., W. G. Bizzell, John Harper, R. Taylor, Thomas Ward, and John Williams. Here John Dupree ministered in 1948, first salaried preacher of record among Carolina Disciples. It was $12, for the year, but he preached only on 4th Sundays in September, December, March, and June. Sermons were long in ante-bellum days, but at intervals that were long indeed. By modern standards the pay was extremely short.

Deed to the original site is dated March 21, 1846. The grantor, John Harper, conveyed it to the Trustees: James Lee, Sr.; Thomas Ward; and Joel Joyner, Jr. Joyner had been a member there since 1833, but in the early 1840's came to the Disciples who owned no creed but Christ. He was forward-looking, joining with Dr. J. T. Walsh in support of the Bible Revision cause in the 1850's.

Josephus Latham held the Mill Creek revival in August, 1852. There were 49 baptisms, with "the prospect still flattering." Furthermore, said Latham: "The people in the neighborhood had been taught to go to the mourner's bench, and our manner being so different, there seemed to come a coldness over the meeting but we were determined to have them come according to the Apostolic custom, or not at all; but after a few days there seemed to be a perfect satisfaction and the meeting became very interesting."

First Sunday School of record in the Union group began here in 1872. They reported their "Lord's Day school in healthful condition . . . Sister Mary F. Harper, superintendent, number of pupils, 50." Two years later the enrollment at Mill Creek was 75; they had a library valued at $20; the superintendents were: J. V. Harper, and J. J. Rose. Dr. H. D. Harper

of this church was made in 1855, the first president of the Disciples' State Sunday School Convention.

Inscribed on the Confederate monument at Bentonville are names of John and Amy Ann Harper. It says simply that it is "in recognition of their heroic service" in caring for the 53 wounded soldiers "left in their care" when their home was a battleground hospital for three months in 1865. Their son John J. testified that his parents had acted as "nurses, surgeons, commissaries, chaplains, and undertakers. My mother fed them, washed their wounds, pointed them to the Saviour, closed their eyes, [of those who perished], when all was over, and helped to bury their uncoffined bodies as tenderly as she could." The old Harper home on the 51-acre site is now owned by our State Department of Archives and History. It is being restored to its original condition, to be a shrine and commemorative museum on the historical reservation.

The organized woman's work at Mill Creek, now known as the C.W.F., reported in 1911, that their membership was 8, with average attendance of 5, but they occasionally had as many as 30 visitors at a meeting. At that time only two other churches in the District, Dunn and Wilsons Mills, had such organizations.

Eleven ministers of Disciples hail from Mill Creek church. Of this nativity, first and last, here is the roll of honor: J. J. Harper, H. D. Harper, N. B. Hood, Henderson Cole, Whitley Langston, John J. Langston, Ira W. Langston, Rabon Rose, Ivan Adams, Billy Adams, James Harris. Perhaps no other church of this faith in the Carolinas can equal this.

On the old school ground diagonally across the road from its original site, Mill Creek Church in 1935 erected a modern plant. They used it for the first time on March 24 of that year. The auditorium seats 300, and four Church School rooms are provided. The cost exceeded $3,000.

The pastor, Howard G. James, ordained and installed at Mill Creek, 22 officers on March 24, 1946, as follows: Honorary Elders: A. M. Rose, C. C. Beasley, E. E. Barfield, Norman Langston; Elders: Hugh Beasley, Herbert Langston, Millard Langston, Wilbert Westbrook; Deacons: Bartley Bass, George Cox, Eugene Langston, Willie Lassiter, Gardner Morris, Norwood Smith, Carlie Williams, Norman Westbrook; Deaconesses: Mrs. Sallie Adams, Mrs. Allie Barfield, Mrs. Bethel Langston, Mrs. Luna Langston, Mrs. Gertrude Morris, Mrs. Mildred Smith.

In 1953, it was reported that the plant needed enlargement to meet educational needs. "Often some members of the classes have to stand up for lack of seating capacity."

The membership at Mill Creek is 299.

Roll of ministers at Mill Creek:

1848, 1858—John Dupree
1862—Josephus Latham
1882, 1883—N. B. Hood
1888, 1889—James H. Johnson
1898—J. T. Grubbs
1900—A. F. Leighton
1902, 1903—J. L. Burns
1904—J. J. Harper
1905—Thomas S. Frost
1906, 1907—C. F. Outlaw
1909—J. F. Owens
1913—John M. Waters
1914—Joseph A. Saunders
1915, 1918—W. O. Lappin
1916-1917—Oscar T. Mattox
1917—M. E. Sadler
1920, 1924—Fred F. Grim
1921-1922—J. P. Ellis
1923—F. E. D. Osborne
1925-1933—W. O. Henderson

1934_____J. H. Williams
1935-1936_____A. B. Crocker
1937-1940_____Zeph N. Deshields
1941-1943_____Everett J. Harris
1944_____Rabon A. Rose
1945_____W. Ed. Dowdy
1946-1947_____Howard G. James
1948_____R. A. Phillips
1949-1950_____J. A. Taylor
1951-1952_____Claude J. Snowden
1953-1957_____W. C. Foster
1958-1959_____William M. Edge

MOUNT OLIVE.

The original Mount Olive is a creation of the railway age. Here a turpentine still and a cluster of habitations stood with a piney woods backdrop, beside the magical rails of the Wilmington and Weldon in 1840. The tracks still bisect its business area. Referring to its pecular industrial product known the world over, its modern name is "The Pickle Capital of the South." Also it has the largest bean market in the State.

Agriculturally it has always been a garden spot. That perhaps is the reason for the name. Moreover the elevation is not merely imaginary, since it is actually 54 feet higher than Goldsboro. The town was incorporated in 1870. The musty old gazetteers are silent about Mt. Olive, until the issue of 1874, which says: "Mount Olive, post village in Wayne County, N. C., on the Wilmington and Weldon Railroad, 14 miles from Goldsborough. Population about 400."

The population of Mount Olive had increased to 800 by 1896. Now having nearly 5,000 in number, it is the largest place by that name in the five States each having a Mount Olive. It went ahead of the one in Illinois at the census of 1940. It is the only city by that name in America having a Christian Church (Disciples of Christ).

On the afternoon of February 28, 1943, the first formal conference looking to the establishment of a congregation of our faith in Mount Olive, was held at the home of Mr. and Mrs. Harry C. Cooke, local Disciples, who had invited it. Visiting leaders were: H. S. Hilley, Olin E. Fox, and C. C. Ware, ministers; and the laymen: Marsden Wiggins of Dudley, and A. W. Griffin of Goldsboro, while Mr. and Mrs. Harry C. Cooke and F. Roland Hodges were the local Disciples in the conference. It was decided to hold a monthly Lord's Day morning service in the local Community Building, at which Hilley, Fox, and Ware were to officiate as required, with Hilley being primarily responsible for these initiatory gatherings. Gifts of hymn books, and a communion service were made promptly by outside brethren. Jesse G. Bowen of Winston-Salem gave the piano. C. C. Ware conducted service for 18 adults on May 23, 1943, and at their solicitation organized their first formal fellowship group, with Executive Committee: Harry C. Cooke, chairman, F. Roland Hodges, secretary, A. S. Vinson, treasurer, Mrs. F. A. Andrews, and Mrs. J. J. Hollowell, Jr. Additional Disciples in the total known of 21 were: Mrs. Harry C. Cooke, Mrs. F. Roland Hodges, Mrs. A. S. Vinson, Mrs. L. A. Bird, Mrs. Kirby E. Tyndall, Mrs. Shelton E. Taylor, Miss Gladys Stokes, Mr. and Mrs. George Best, Mr. and Mrs. Robert Raeford, Mr. and Mrs. Talmadge Britt, Mrs. R. C. Burch, Mrs. Ezekiel Britt, and Mrs. R. W. Sutton. There was a more formal organization on Oct. 17, 1943, when there were elected four deacons: Harry C. Cooke, F. Roland Hodges, Talmadge Britt, and A. S. Vinson, who continued as treasurer, and Mrs. F. Roland Hodges who was elected secretary.

In February, 1944, it was reported: "Thirty Disciples at Mount Olive form an excellent nucleus, and, assisted by state and district, plan to have a resident minister by mid-summer." J. M. Perry and Newton J. Robison, at intervals held revivals. On March 18, 1945, H. S. Hilley conducted their "Anniversary Service" with 65 present, reporting $500 cash in their building fund.

Mr. and Mrs. J. Thomas Brown came for the first located full-time pastorate on Jan. 1, 1946. Within four months the lot, 120x100, at West John and Southerland Streets, a most desirable location, was acquired. The building fund grew apace with a few hundred dollars coming in each month. By March, 1948, this had reached $3,000, the aim being to assemble $5,000 cash before actual construction. The Mill Creek Laymen, called "Men of Mill Creek", (C.M.F.), helped generously with $500, the local C.W.F., also with $500 cash; and friends in the local community were indeed liberal, while local and scattered Disciples gave steadily and sacrificially.

In July 1948 it was reported:

> This mission church has a well trained representative pastor. He leads satisfactorily in a Christian World program. Mt. Olive not only has adopted Crusade goals, but is reaching them nobly on schedule. The regular missionary and benevolent giving is excellent. It is being nurtured in the Christian Missionary spirit and thus is a representative product of State Missions, and the "Men of Mill Creek", which fathered this mission and is sustaining it to the end of establishment in self-support. Forty percent of the members are subscribers to *World Call*. It has a Daily Vacation Bible School; is represented in Youth Conference; Children's Day in the Church school is observed; and their College and Benevolence gifts are creditable.

J. Thomas Brown, pastor, confessed: "There is an atmosphere of friendliness in the community which excells anything I have ever seen". In February, 1949, it was said of Mount Olive Disciples: "their anticipation of early occupancy of their own church home thrills them." Their spacious lot was acquired debt-free in May, 1946. The site is in a newly developed residential area, a short block west of Federal Highway 117, and diagonally a short distance in the rear of the new Free Will Baptist Junior College. The Mount Olive Disciples grew in stewardship, giving over $100 per capita annually in support of their local work, and climbing high in the per capita brackets for our Brotherhood world-wide program. The first unit of their plant, costing $8,000 was dedicated on May 29, 1949, H. S. Hilley preaching the sermon. Economically the construction was managed with excellence, both as to materials and labor. The building Committee: F. Roland Hodges, chairman, Harry C. Cooke, A. S. Vinson, and J. J. Hollowell, Jr. Ample space remains at the front of their lot for structual expansion in their main unit.

Their Christian Women's Fellowship was organized on June 25, 1946, with 12 members and 8 World Call subscribers. As of July, 1958, their officers: Mrs. Harold Sutton, president; Mrs. Roland F. Hodges, vice-president; Mrs. Earl Raynor, secretary; Mrs. Norris Swinson, treasurer.

Their Christian Men's Fellowship has been active throughout the life of the church. As of 1957, their officers: R. G. Lewis, president, F. Roland Hodges, vice-president; Harold L. Sutton, secretary and treasurer.

The membership at Mount Olive is 64.

Roll of ministers at First Christian Church, Mt. Olive:

1943-1945_____H. S. Hilley
1946-1949_____J. Thomas Brown
1950-1952_____Cecil J. Brown
1953-1954_____Jack Hamilton
1955-1956____Henry C. Hillard, Jr.
1958_____Ted. Hubert
1959_____Marshall Parvin

PLEASANT UNION.

This, the church of largest membership in the Mill Creek Union, is in Sampson, the largest county in the State. The plant is on state highway 55, in the open country two miles east of Newton Grove, a mushrooming municipality stretching corporately for two consecutive miles along converging thoroughfares. The county is noted for its giant huckleberries; also for its markets of green corn at Clinton, and green pepper at Turkey, largest in the world for those commodities.

Piney Grove church in Sampson is a Bethel Conference antiquity. By defection of the pastor, there, the church was lost to the Disciples. But it was there in 1841 that the Conference-wide fellowship took definite direction for group union with Disciples' Union Meeting which was regionally consummated within four years. In May, 1854, Thomas Ward founding father of Pleasant Union sent Dr. J. T. Walsh on a preaching mission to the county seat.

Walsh reported:

> I attended at Clinton . . . and by permission of our Presbyterian friends preached in their house . . . The doctrine was new to them and they appeared somewhat like the Athenians when Paul visited that city. The Clintonians seem to be a very industrious, enterprising people . . . there is a female college here which is in quite a prosperous condition. Mr. Graves presides over it and through his kindness I paid a visit to the college building, and was very much pleased with it externally and internally. The building cost about $5,000. I wish we had one like it at Hookerton or Kinston. During my stay at Clinton I sojourned with Bro. James Oates and his very excellent and amiable Christian lady".

First historical note about the actual beginning of Pleasant Union Church is in the October, 1854, *Christian Friend and Bible Unionist.* Written by the editor, Dr. John Tomline Walsh, it follows:

> From Bro. Thomas Ward we learn that Bro. John Dupree has received 57 persons at the Hoop-pole School-house near Bro. Ward's, and that a church will be constituted there. We rejoice to hear this. We have preached at Hoop-pole several times this year, and rejoice to learn that Bro. Dupree, by a protracted effort of ten days, during which he preached nineteen discourses, has realized so much success."

At the annual State meeting of Disciples, on Oct. 13-15, 1854, Pleasant Union, was officially enrolled. "On motion agreed that the church at Pleasant Union, Sampson County, be received into this conference and the delegates take seats." These first delegates of Pleasant Union in 1854, were: J. Britt, O. W. Cox, and C. Marshburn. The total membership recorded for Pleasant Union was 68, of whom the entire number was recorded as having been baptized that year. It is in the proximity of its mother church, old Mill Creek in Johnston.

Deed for the site was made January 2, 1855, by Alexander Benton to the four trustees and their successors: Obie Cox, William Gregory, James

Tart, and James Britt. Benton stated that it was "for the advancement of religious instruction; for the love and affection I hold for the cause of religion; and for the further consideration of $1.00 in hand paid to me." Three other early laymen there, were: Francis Westbrook, Uriah Hill, and E. Rich.

Some colored Disciples listed with them in 1866, before that race had their separate congregation, were: males: Antone Cox, Lott Cox; females Jinney Cole, Sarah Cox, Fillis Cox, Mariah Lee.

Earliest Bible School, of record, at Pleasant Union, enrolled 50. This was in 1877.

Church clerks recorded praise occasionally for incumbent pastors. J. H. Bryan in 1883, wrote: "Bro. Nathan B. Hood is a very pious, good man, and much beloved, by all who know him." Again in 1885 he recorded: "Bro. Jesse T. Davis is a fair Speaker and much esteemed by the church."

Church boards common to 20th Century procedures, were all but unknown rurally in the earlier day. But on October 11, 1884, the pastor, Hood, presented the need of an "official board to superintend the building of the church." Wherefore they named for this service: James Britt, Sr., James Britt, Jr., Francis Westbrook, J. H. Bryan, J. A. Lee, J. R. Lassiter, and P. Jordon. It was to "ceil and plaster" the building. Three years later the job was "let out to the lowest bidder . . . contractor D. H. Cox . . . for $79.75. The work is in progress," said their report.

An example of transfer of membership to Pleasant Union, activated by letter is the following:

> New Berne, N. C., August 7, 1894.
>
> To Whom this may Concern Truly:
>
> This is to say that Mrs. Meta Lassiter (nee Miss House), is a member of the Church of Christ worshipping at this place, and is in good and regular standing, and that we cheerfully commend her to the membership of the church to which she may apply as worthy and Strong in the faith that binds us.
>
> Fraternally, J. S. Basnight, Clerk.

Early in 1898 the Pleasant Union Board met to revise their membership roll and to canvass for individual contributions to meet the ensuing year's incidential expenses. George W. Westbrook, Clerk, faithfully recorded these offerings as follows: "Isaac Westbrook, 50 cents; Irwin Westbrook, 50 cents; Zilphia Boyette, 1 gallon of syrup; W. D. Tart, 1 bushel of corn and 2½ pounds of sausage; J. C. Tart, 10¼ pounds of meat; D. C. Sanderlin, cash, 50 cents."

North Carolina Disciples had their first parsonage at Farmville. The second belonged to the Pleasant Union Group. Progress on this was reported in May, 1903, when the Group's building committee reported that the required building materials were "on the ground" across the road from Pleasant Union, "and ready for the workmen". This parsonage in late years has been sold, and the brick residence for the pastoral unity is in Newton Grove.

On March 8, 1925, C. C. Ware, assisted by the pastor, W. O. Henderson, ordained the following 18 officers: Elders: D. P. Dameron, J. W. Rose, George W. Westbrook. A. W. Tart; Deacons: L. A. Thornton, Lawrence Futrell, R. M. Thornton, J. L. Flowers, A. W. Bryan, David Williams, John C. Warren, Julius Jackson, Chapell Jordan, Edgar Hill; Deaconesses:

Mrs. Onie Hill, Mrs. L. A. Thornton, Mrs. George W. Westbrook, Mrs. D. P. Dameron.

Grounds were landscaped in 1939, making "the approach pleasing to the eye." In that year, also, John C. Warren, active layman there was elected Chairman of the Sampson County Board of Education. In 1948 the plant was expanded by a new Fellowship Hall, and three Church School rooms.

Their Women's Work (C.W.F.) was first organized in June, 1921. Their officers in 1953: Mrs. W. E. Thornton, president; Mrs. Bernice Westbrook, vice president; Mrs. Grainger Westbrook, secretary; Mrs. Bennett Warren, assistant secretary; Mrs. Edna W. Boone, treasurer; Mrs. Allen McCullen, worship chairman; Mrs. Harvey Warren, study chairman.

In 1954, there was complete remodelling of the plant, increasing the seating capacity to 400, with sanctuary, and memorial windows. On March 29, 1959, the $25,000 addition was complete with baptistry and eight Church School rooms, a study, storage room, and other accessories.

The Centennial was observed on October 10, 1954, with President Travis A. White, guest speaker; W. C. Foster, pastor.

The membership at Pleasant Union is 425.

Roll of ministers at Pleasant Union:

1858——John Dupree
1862——Josephus Latham
1888, 1889——James H. Johnson
1898——J. T. Grubbs
1900——A. F. Leighton
1902, 1903——J. L. Burns
1904——J. J. Harper
1905——Thomas S. Frost
1907——C. F. Outlaw
1913——Joseph A. Saunders
1915-1917——Theodore Yarbrough
1918-1920——V. H. Grantham
1921-1922——J. P. Ellis
1923——F. E. D. Osborne
1924——Losker B. Bennett
1925-1932——W. O. Henderson
1933——Wilbur I. Bennett
1934——J. H. Williams
1935-1936——A. B. Crocker
1937-1940——Zeph N. Deshields
1941-1943——Everett J. Harris
1944-1950——John M. Waters
1951-1952——C. J. Snowden
1953-1957——W. C. Foster
1958-1959——William M. Edge

ROCKY FORK.

Exceptionally endowed with varied resources and at the center of our state is Lee county. Socially its people are remarkably democratic. Least-lettered among our counties in its cognomen, it is named for the great Confederate General. Jonesboro chartered in 1872, and Sanford in 1874, were earliest civic centers, both made by the ambitious railroads, and both named for railroad men. All of the present Sanford's site in 1871, had but one house on it and was embowered in the perennial forests of long-leafed pine. Set up in 1908, Lee is a new-comer in our one hundred civic subdivisions.

In the Lee community, originally known as Yadkin Hill, is the Rocky Fork Christian Church. It stands in open country, close to Federal Highway 1, ten miles south of Sanford, eighteen miles north of Southern Pines, half-way between Lemon Springs and Cameron, near the Moore County line. C. C. Ware and W. T. Mattox, concluding the canvass in The Carolina Enlargement Campaign, Disciples of Christ, in August, 1921, visited here, discovering ten North Carolina families there of Disciple

faith. These had come from beyond Winston-Salem, mostly from Double Creek Church in Surry County. Heads of these families were: John W. Hancock, Dillard L. Hancock, Emory A. Marion, Mrs. P. G. Key, G. W. Crissman, W. O. Elliott, L. J. Norman, C. R. Badgett, J. L. Marion, J. A. Edwards. These were landowners and had introduced the culture of tobacco in southern Lee. It was said: "Here ought to be built our next substantial country church."

These Disciples started a Church School enrolling 70, in the Yadkin Hill Schoolhouse, superintended by Dillard L. Hancock. This became a base for the development of the church. There was consolidation of the public schools leaving Yadkin Hill so it was bought by John W. Hancock, in which the newly organized church worshipped for three years. J. J. Musick held their first meeting. A building site, an acre, in 1923, was given by John W. Hancock. He was the patriarchal "Uncle John," to the countryside thereabouts. The plant was to be at "the top of a beautiful knoll" on the great tourist road of the three state capitals, Richmond, Raleigh and Columbia. It was to be named Rocky Fork for the nearby stream.

The building, a frame, 30x48 feet, was opened on April 20, 1924, valued at $2500. It was then in the Hookerton District, which contributed $150 on the construction. The Building Committee: Emory A. Marion, Dillard L. Hancock, J. L. Marion, W. I. Blakely. The church with 40 members was enrolled in 1921, in the North Carolina Christian Missionary Convention. With but one exception all of their ministers have been students at Atlantic Christian College.

On October 1, 1944, C. C. Ware assisted by the pastor, Howard G. James, ordained the following officers: Elders: Emory A. Marion, John W. Hancock, Gilbert Crissman, W. I. Blakely; Deacons: Dillard L. Hancock, John Marion, Edgar Simpson, Royce Crissman, George Hancock; Deaconesses: Mrs. George Crissman, Mrs. Dillard L. Hancock, Mrs. Gilbert Crissman. Thirteen years later the officers were: Elders: Roy Marion, Tommy Poindexter, W. I. Blakely, J. R. Painter, R. W. Norman, Gilbert Crissman; Deacons: Gilbert Kelly, Robert Kelly, J. C. Simpson, Hal Hancock, Jack Badgett, Charlie Simpson, Howard Perkins; Deaconesses: Mrs. Katherine Poindexter, Mrs. Irma Painter, Mrs. Ruth Simpson; Chairman of Board, R. W. Norman; Vice Chairman Gilbert Crissman; Secretary, Roy Marion, treasurer, Mrs. Ola Mae Blakely; Church clerk, Mrs. Opal Crissman; trustees: Gilbert Crissman, Dillard L. Hancock, W. I. Blakely, J. M. Kicklighter; C. Y. F. president, Mary Ellen Norman; Chi Ro president, Lessie Marion.

Completed in the fall of 1954, was their Educational-Fellowship building, 24x60 feet. The cost was $5,000, and there was much contributed free labor—a most helpful improvement.

Their active Christian Men's Fellowship, in 1954 acquired a 32-passenger bus for a service utility, mainly for the Church School. It is painted pure white, with name of the church on the side in large blue letters. The men, also assisted the C.Y.F. in providing a motion-picture projector.

Two men gave two acres for a parsonage site. Ground was broken for this addition on March 15, 1958. It was said: "This will cause many changes to go into effect, yet we feel that these changes will be for the best in helping our church to grow."

Membership at Rocky Fork is 128.

Roll of ministers at Rocky Fork:

1921_____J. J. Musick
1922_____Norman B. Brunson
1923-1924_____Timothy W. Bowen
1925-1926_____L. J. Bickers
1927-1932_____Paul C. Southard
1933-1943; 1947-1949
_____Simon L. Hoffman
1944-1946_____Howard G. James
1950-1956_____J. A. Taylor
1957-1958_____John Browning
1959_____John Harrell

SELAH.

A church in the open country in Wayne County's Grantham's School vicinity is Selah. It is sixteen miles west by southwest from Goldsboro, near Keens. In 1890, '91, Nathan B. Hood and Jesse T. Davis ministered to a Disciple group worshipping in the old Park Hill schoolhouse. They decided to build and by 1892 had erected their initial frame plant in the community, valued at $700. The site was deeded by Bourbon Ivey.

The church was named Selah. This term we have inherited from Hebrew psalmody. It was a music-mark to denote a period for meditative rest. It was a symbolic call to solemn reflection on the truth immediately preceding. It has good connotation for worship in any age.

The first officers at Selah were: Elders: Haywood Bizzell, Bourbon Ivey; Deacons: Ezekiel Grantham, William Wright Weaver, James Williams; church clerk, Wilson Ivey. Some other charter members were: Mr. and Mrs. Offie Best, Mr. and Mrs. Joel L. Rose, Mrs. Nancy Rose, Mrs. Haywood Bizzell, Mrs. William Wright Weaver, Mrs. Bourbon Ivey, Mrs. Ezekiel Grantham, Mrs. James Williams. The congregation with 129 members was enrolled in The North Carolina Christian Missionary Convention in 1893.

In the mid 1890's, their pastor James H. Johnson, lived at nearby Dobbersville, (population, 60), and conducted one of the three stores there. The postoffice for most of Selah's members was Bizzell, which then had a population of 20, and was one of the 20 postoffices in the county at that time. There was but a single store there, of that date. It was a confectionary shop run by R. A. Whitfield.

As of the record, Selah's first Sunday School was in 1897. The superintendent was Joel L. Rose; enrollment was 50, and the total offerings for the year, $4.73, much of which came from the forge of the coppersmith. The church had fruitful summer revivals, making for a steady gain in membership through the years. In 1900 it was 189, and a total of $69 was given for local expenses that year. In the summer of 1924, two Atlantic Christian College men, W. O. Henderson and L. B. Bennett held their revival with 22 additions. Mrs. Julius Ivey, local correspondent, reporting this for Selah, added: "We are glad we have a College that can send out such preachers as these."

A charter member, Mrs. Joel L. Rose, passed away, on April 14, 1937. Her pastor said of her: "She was indeed a Mother in Israel. She reared 12 children; 6 boys and 6 girls. She was most faithful. Her long and useful life is a benediction to the Selah Community."

In 1949 the church building was "completely renovated and decorated," and the cemetery much improved in appearance. In 1950 the C.W.F., which has been very active, and the C. Y. F., "showing promise of extensive service," were organized.

Installations of new pews, art glass windows, and a new heating system were effected in 1954, and a Church School room added to be auxilliary to the auditorium. The interior was also redecorated.

From this church have gone out three Christian preachers, Victor Hugo Grantham, Glenn Weaver, and Donald Weaver. Glenn held their summer revival in 1954, the pastor, W. C. Foster testifying as follows: "The morale of the church was lifted to the highest point of recent years. The future of the church is very bright."

Membership at Selah is 120.

Roll of ministers at Selah:

1891, 1892_____N. B. Hood
1893_____J. J. Harper
1898_____J. T. Grubbs
1900_____A. F. Leighton
1902, 1903_____J. L. Burns
1904_____J. J. Harper
1905_____Thomas S. Frost
1907_____C. F. Outlaw
1909, 1913, 1928
_____Joseph A. Saunders
1915_____Theodore Yarbrough
1916-1920_____John T. Saunders
1921-1922_____J. P. Ellis
1923_____F. E. D. Osborne
1924-1925; 1930-1932
_____W. O. Henderson
1926_____Losker B. Bennett
1927_____Roe L. Harris
1929_____John J. Langston
1933_____Wilbur I. Bennett
1934_____J. H. Williams
1935-1936_____A. B. Crocker
1937-1940_____Zeph N. Deshields
1941-1943_____Everett J. Harris
1944-1946_____Horace Q. Quigley
1947_____Frank Shearin
1948-1950_____Raymond R. Miller
1951-1952_____C. J. Snowden
1953-1957_____W. C. Foster
1958-1959_____Ralph Messick

SMITHFIELD.

North Carolina's Smithfield is the only city in America by that name. There are rural Smithfields in ten other states. Smith's Ferry on the Neuse River was manned by John Smith, (1736-1790), who had owned a tract of land thereabouts since 1762. On this terrain the village named for him was set up in 1777. The courthouse had been there since 1771. Allotted from Smith's tract, for the "Town" was 150 acres, of which 100 were "to be laid off in lots of one-half acre each, with convenient Streets, Lanes and Alleys;" The remaining 50 to be used for the "Common". The 200 lots which were sold for 50 shillings each, aggregated 500 English pounds, equivalent to $2,434 in American money, as by future computation. Smith received only 80% of this, the remainder going to local officials toward development of the rising village. The State Assembly's terms of sale obligated each buyer, within three years to "erect, build and furnish . . . a well framed or brick house sixteen feet square at least". The would-be householders were stymied. The Assembly of 1780 had to extend this building time indefinitely because "of the great difficulty of procuring nails." Sixty-eight years after its founding, Smithfield had a population of only 200.

It was a station, far back in the 18th century, on the first national "post-route," Wiscasset, Maine, to Sunbury, Georgia, distant from these termini, 999 miles from Maine, 514 miles from Georgia, and from the postal headquarters in Philadelphia, 475 miles. Nearer home it was 60

miles from Tarboro, and 50 from Fayetteville. Its postmaster in 1834 was David Thomson; annual compensation, $100.26.

Worcester's Gazetteer of 1818, has:

> Smithfield, posttown and capital of Johnston County, N. C., on the Neuse, 27 miles southeast of Raleigh, about 110 miles northwest of New Bern, from Washington City, 314 miles. It is situated on a handsome plain, and contains a courthouse, and jail, and has some trade. Near the centre of the town, is an Indian burying place, of a conical form, formerly 16 feet high. The Neuse is navigable to this place.

John J. Harper of old Mill Creek removed to the environs of Smithfield about 1875. Here in June, 1876, he began publishing *The Christian Visitor*, a state paper for Disciples, with Mrs. Sallie Rasberry Dixon as "editress of the Christian Sisters' Dept." In his first editorial he said: "I have no selfish ends to gain in this move, no pet schemes to foster, no hobbies to ride. My object is not self-aggrandisement, nor pecuniary profit, but simply and solely to do good." Harper soon established the Disciple fellowship at nearby Wilsons' Mills. As of record there was no attempt during his life to do this at Smithfield, where in 1890 the population was less than a thousand.

A religious survey in the city in 1941 disclosed the identity of persons in 14 families, detached, but with Disciple preference. On May 12, 1943, C. C. Ware and Olin E. Fox, Goldsboro pastor, visited the field. It was to arrange the first Disciples' fellowship gathering on the afternoon of the ensuing May 23. This was held near the courthouse square, in Overby's Chapel, "ample, beautiful and well located." Eleven Smithfield Disciples attended this initial service; and in addition, 25 visitors came from other groups. A letter was read from Mrs. R. B. Whitley, of Wendell, N. C., daughter of John J. Harper. Among other things it said: "I feel that my father would have died happier if he had left a church of our faith in Smithfield. He loved the town and the people were among the truest friends of his life." It was decided to have monthly worship on Sunday afternoons at the Chapel. A steering committee for the new fellowship group was appointed as follows: Mrs. T. G. Reynolds, secretary, Mrs. F. W. Hoyt, treasurer and Ben G. Mattox. A communion set was given by an outside friend. The gift of a piano later came from Jesse G. Bowen, of Winston-Salem.

In October, 1943, their C.W.F. was organized. In 1945, local Presbyterians were building a new church plant and they offered their old building for sale to the Disciples, sharing worship with them however until they could get into their new Presbyterian edifice three years later. The sale was effected at the price, $7,000, on which the "down payment", $1,000 was made early in 1946. This property with frontage of 100 feet, and depth, 105, is diagonally opposite the courthouse square. The entire building debt was paid on schedule early in 1948. It was then said: "They now have an adequate property, well located, preaching every Sunday night, and pastoral direction and visitation of excellent quality." Meanwhile a survey in 1947 showed a total of 69 persons in Smithfield with Disciple preference but not yet affiliated with our mission; also 300 not connected with any church and expressing no preference.

On June 8, 1947 their first officers installed were: Honorary Elders: T. G. Reynolds, C. H. Duke; Elders: Howard Williams, Ben G. Mattox;

Honorary Deacons, A. Z. West; Deacons; A. C. Stewart, Nathan Smith; Deaconesses: Mrs. T. G. Reynolds, Mrs. A. B. Lee; Junior Deacons: Durwood Johnson, Gray Mattox, Fred Mattox; clerk, Mrs. A. C. Stewart; assistant clerk, Mrs. Teddy Johnson, Treasurer, Mrs. Ben G. Mattox, assistant treasurer, Mrs. Leon Bryant, pianist, Alice Mattox; Trustees: Ben G. Mattox, Howard Williams, Nathan Smith, A. C. Stewart.

At this time their 27 members were attending their regular services to the remarkable average of 97%. The Christian Mens' Fellowship of the Mill Creek Union in May, 1947, provided the expenses of their first revival. Their Church School began April 4, 1948, enrolling 34, which grew to 51 within the month. Ben G. Mattox personally provided their first parsonage on Parker Street, which in October, 1949, domiciled their first located pastor and his wife, the Walter Funks. In December, 1949, four elders and five deacons were ordained. In January, 1950, the minister said: "We are on the march to a securely established, self-supporting church."

In October, 1950, as a fraternal act toward the newly-organized First Christian Church of Fayetteville, N. C., the Smithfield Church sent a cash gift of $100. For the sanctuary, the women purchased a Hammond organ in 1954. Their C. M. F. in November, 1954, acquired their church bus, and have since maintained it constantly as a helpful utility. In December, 1954, the church school annex, on the lot, which had been known as "the old office building," was renovated, and made more presentable and useful. The next year in March their C. M. F. "constructed a much-needed storage house" on the grounds of the Church.

April 17, 1955, marked the eighth anniversary of their formal organization, which had but 15 members at the start. Nine of these fifteen were present on this anniversary.

The new brick-veneered parsonage was built on Vermont Street, in front of the new South Smithfield elementary school, and was opened to the pastoral Ivan Adams' in November, 1956.

In the spring of 1957, Mrs. Ben G. Mattox, and Mrs. Gladys Griffin, represented our Smithfield women in the great C. W. F. Quadrennial Meeting at Purdue University, LaFayette, Indiana. They returned "highly enthusiastic."

On March 26, 1958, the "New Church Committee," of the State Service visited Smithfield for survey and consultation about the contemplated new church site. The Program of Advance in the State Service proposes to help in their expansion to the amount of $5,000. In June, 1958, the new site in south Smithfield, near the new elementary school was bought. An intensive fund-raising is in progress for the realization of this achievement.

Their correspondent says: "We happily anticipate the day that we can start on our new building".

The membership at Smithfield is 109.

Roll of ministers at First Christian Church, Smithfield:

1943-1944____C. C. Ware (Supply)
1945-1946__N. J. Robison (Supply)
1947_____Jasylin Corbett
1948_____H. LeRoy Harris
1949-1950_____J. Walter Funk
1951-1952_____J. M. Moudy
1953-1954_____A. D. Barker
1955-1956_____John W. Stewart
1957-1959_____Ivan Adams

WILSON'S MILLS.

This is a distinguished rural church. It has had the regular preaching of one college president for 29 years; another for 24 years, and in addition 5 college professors for a total of 7 years. This covers 60 of the 84 years of the life of the church. The village (population, 349), started in 1868, and is the second oldest "town" in Johnston County. It is five miles northwest of Smithfield.

The founder of the hamlet was John M. Wilson, who put his "machine shops" there, which his sons carried on as a sash, door, and blind factory, well into the 20th century. His wife, (nee Susan G. Bobbitt), was among the charter members of the Wilson's Mills Christian Church when organized by John J. Harper in 1875. At the passing of Mrs. John M. Wilson on March 25, 1886, Harper said of her: "On first hearing the gospel as presented by the Disciples she said 'that is what I have always believed,' and she 'became obedient into the faith' without delay. She was a careful, thoughtful and affectionate wife, a devoted and loving mother, an earnest and consistent Christian." She left an aged husband, three sons and one daughter, having been the mother of nine children. A daughter of Mrs. Wilson, was Mrs. T. C. Davis, (1843-1882). About Mrs. Davis it was said by Harper in 1882: "becoming convinced a few years ago that the teaching of the Disciples was more in accord with the Scriptures, she united with the congregation at Wilson's Mills and was ever a devoted, earnest, outspoken Christian."

In 1875, the church, reporting 23 members, B. F. Fuller, delegate, was enrolled by The North Carolina Christian Missionary Convention. Other early delegates to the State Conventions from Wilson's Mills, were: T. R. Youngblood, J. W. Vinson, T. C. Davis.

In 1877 their church school enrolled 31, of whom 6 were teachers, 30 books were in their library; and 40 "papers" were taken. Their superintendent in 1888, 1889, was Charles M. Wilson. Harper said of the church in 1883; "The membership is small, but generally strong in faith and firm." The village then had about 200 inhabitants, and was served by two groceries: J. T. Giddins, and G. F. Uzzle and Co.; one "livery", A. T. Uzzle; and the mills of John M. Wilson.

The church had its new building ready for dedication on April 29, 1888. So Wilson's Mills was the happy host to the Mill Creek Union on that day. J. J. Harper, pastor, preached the sermon.

Playing the organ in the Wilson's Mills church in 1889-'90, was Cynthia Tull of Tower Hill, near Kinston. She taught the little one-teacher school there next door to the Christian Church. She was of an old Disciple family. She married in July, 1890, George A. Grimsley, superintendent of the city schools in Greensboro, and who was later the President of the Jefferson Standard Life Insurance Company until 1920. After remaining away from Wilson's Mills for 57 years, she returned on a visit in 1947, at the age of 88, and could identify almost nothing but the church, and even that uncertainly, since the changes had been so great.

A visitor, intriguing to the historian, came to Wilson's Mills in 1895. He was Frank A. Coyle, a "Hoosier" ministerial student at Johnson's Bible College, Kimberlin Heights, Tennessee. He was intent on being ordained to the ministry. So he came to the Farmville, N. C., State Convention, where, on Nov. 1, 1895, he was duly examined and consecrated

to the calling with "impressive ceremonies," by John J. Harper and Moses T. Moye. Later he went back to Indiana, serving well the Disciples in a long ministry.

His story as he told it, using the editorial "we" for "I", is sharply briefed as follows:

> We learned that N. C. needed preachers and having heard much in praise of the state and people we resolved to spend our vacation there. School closed July 8, 1895. With but five cents in our pocket we started for N. C. We stopped in Miller's Cove, Tenn., and held a meeting. We spent the five cents and received $1.05 more, and resumed our journey. One of the men of the Cove brought us to the top of the Smokies on horseback. We stayed in a herder's cabin on top of the mountain. The next day's journey was much worse; we had to walk. We ate whortleberries and blackberries. How tired we were. We did not reach the railroad station that night. We stopped with a Primitive Baptist. Next morning we went to Bushnell. The train had been gone more than an hour. But no matter, we had no money. We had walked seven miles through the mountains. It was 77 more to Asheville, nearest church of our people. We set out to walk there, walking the 77 miles in 48 hours. We were tired, and more so when we learned that the church there was weak, poor, and unable to help us. We did not ask them for aid. There was a K. of P. Lodge in the city. We found a brother Knight. He presented our case to the Lodge, and we received the amount necessary.
>
> We visited Raleigh. Disappointed in not finding a church of our people there. Our cash was nearly exhausted. We learned of a church at Wilson's Mills, twenty miles away. We walked the distance in about eight hours. This was on Saturday, August 31, 1895. Next day J. J. Harper preached there. We had only a nickel, same amount as when we left Johnson. When the basket was passed we remembered the Apostle's teaching. Our nickel went in as willingly as if we had many more like it. When we left Wilsons Mills we had $4.00 in return for the nickel we had given to the Lord. We left the brethren many times the worth of their money—it was Bro. Ashley Johnsons 'Great Controversy'."

The first $500 gift to an institution of higher education of the North Carolina Disciples of Christ, was made to Carolina Christian College, by A. T. Uzzle, a bachelor of Wilson's Mills. Born in 1852 he lived until September 11, 1897. His pastor stated that he "was widely and favorably known in several states and in many cities, as a travelling salesman for a large wholesale company in Baltimore. He was genial in disposition, warm and true in friendship, and honorable in business. In the disposition of his estate he remembered the Church of his choice, believing as he said that it would be the best monument."

At Wilson's Mills on February 5, 1939, the following officers were elected: Elders: Garrison Underwood, D. H. Stephenson, J. F. Dail, Willie T. Wilson; Deacons: Roy Keen, L. E. Underwood, Arthur Jones, Noah R. Wilson, A. A. Corbett; Junior Deacons: Walton Wilson, Nelson Wilson, Donald Uzzle, James Proctor, Shelton Barbour, David Jones, Joe Battle Vinson.

In 1953 the church joined the pastoral unity with Smithfield, thereby practically having a resident minister in A. D. Barker. It was said "With resident leadership these two churches promise to make steady advance."

On October 3, 1954, ground was broken for a combined educational plant and fellowship hall, for which foundation had already been laid. The extension is for five class rooms, three of which have folding doors,

potentially accessory to the auditorium. There are modern improvements for social fellowship. Participating in the forward-looking occasion were: Miss Bettie Vinson, oldest member of the church, J. T. Uzzle, Mrs. Noah R. Wilson, Willie T. Wilson, Andy Corbett, D. H. Stephenson, Norman Johnson, and Myrtie L. Harper, daughter of the founding minister of the church.

In 1957 the church received lovely memorial furnishing gifts of pulpit and Bible, communion table, communion cloths, cross and vases in altar set, brass urn, velvet drapes and rug, memorial board, and hymn and register boards.

The membership at Wilson's Mills is 115.

Roll of ministers at Wilson's Mills:

1875-1904_____J. J. Harper
1911, 1912_____W. T. Laprade
1915-1917_____John T. Saunders
1918-1919_____Perry Case
1920; 1929-1952_____H. S. Hilley
1921-1923_____S. Lee Sadler
1924_____Louis A. Mayo
1925-1926_____H. LeRoy Harris
1927-1928_____F. F. Grim
1953-1954_____A. D. Barker
1955-1956_____James Burnette
1957_____Bobby Bennett
1958-1959_____Gus Constantine

MILL CREEK UNION.

Formal organization of the Mill Creek Union was effected at Eureka Church on Saturday, March 17, 1883. It was a called meeting for duly appointed representatives of five constituent churches. Nathan B. Hood, was the pastor, and the leading spirit, for an improved functional cooperation. Originally planned for action at Eureka on Saturday December 30, 1882, Hood reported that "on account of the cold and incessant rain, nobody went." Next day, Falling Creek was unfordable, so "nobody went from this side." But on the postponed date, four churches, Mill Creek, Eureka, Giddensville and Pleasant Union, "responded through their delegates." Wilson's Mills was not there, but since their participation was "much desired", it was resolved to ask it "to cooperate with us in the next Union."

Josiah H. Bryan was made moderator, and J. V. Harper, secretary. Their Sunday Schools had all closed for the cold season, so a committee of three from each church was appointed to bring them out of winter hibernation by the forthcoming April 1. On Sunday, pastor Hood, valiant promoter of effective unity, preached "to a large and attentive audience." Said the secretary: "His sermon was nourishing to the spiritual man. We all feel much benefitted by this our first Union."

The second Union meeting was at Mill Creek in the following April, fifth Sunday and Saturday before, setting a time pattern which has held in whole or in part ever since. The dominant theme was "Christian Missions," setting them on the wise course. The planning committee appointed to submit proposals for activation of this were: W. N. Rose, Sr., of Mill Creek; Needham Cogdell, of Eureka; William Boyette of Giddensville; and James Britt, Jr., of Pleasant Union. The result: each church was asked to gather a missionary offering on the Sunday preceding the regular Union meeting, to which the respective delegate would bring it. Roughly this has been the custom in the Union for three-quarters of a century.

B. B. Jordan was the first treasurer. At the next Union the sum of $5.81, the first such offering, was handed to him.

At the Union meeting in May, 1886, at Eureka, there was agreement to investigate Peacock's Crossroads community as a likely place to open a mission. Total membership in the five churches of the Union was reported as 752; Sunday School enrollment, 782. J. J. Harper "delivered a very acceptable discourse on missions, timely, practical and suitable to the occasion."

There was general economic distress near the close of the century. This is reflected in their financial responses to roll call on September 29, 1894: Pleasant Union, A. Joyner, 87¢; Eureka, George Joyner, and James Harrell, 57¢; Mill Creek, G. W. Thornton, $1.23; Concord, 30¢; Wilson's Mills and Dunn not reported; total offerings $2.97.

Some crusading spirits were alive in spite of "hard times". N. T. Flowers, secretary, in June, 1895, publicized that two quarterly meetings had been "blacked out" for lack of attendance. He expostulated: "many have become careless, drowsy and not interested in the success of the noble work of the Union. This is not business; such is not serving our God. As a friend and brother I ask you to wake up and cultivate more enthusiasm in our churches." The effect was wholesome. At the next Union, six churches responded, and the treasurer reported a "surplus on hand", of $21.21.

However at the January meeting, 1898, four churches responded with but a total of $3.29. Albeit the flowering of missions were then reported at Maple Grove and Faison Depot in Sampson; and at Grantham's Academy in Wayne. But Thunder Swamp in this category was "discontinued" as impossible. Faced with these incitements for growth, pastor, James H. Johnson "made a strong plea in favor of giving freely and liberally."

At the January meeting 1898, it was agreed to ask each church to "organize a Sister's Aid Society for the purpose of raising funds for this District." Later Sully Cooper, of Dunn, urged that in each church, one cent per week per member be adopted as an aim to gather the Union Meeting offerings. Furthermore he promised that Dunn would cooperate with the idea by a double giving of two cents per week per member.

J. L. Burns, a veteran in 1902, was the pastor, reporting: "I have hard work in the Mill Creek group." That year in June, the group projected their first parsonage. It was to be across the road from Pleasant Union, on the 2 2/5 acres, bought for the purpose. J. J. Harper proposed that each church contribute $5 per quarter to the parsonage fund. By November of 1902, the order had been placed at the mill for the lumber. A delay ensued because "owing to the scarcity of water the mill had not been able to cut the lumber." Samuel D. Thornton was president, and Erastus Godwin, secretary.

In 1908, the Union gave $45 to assist in the opening of the mission at Dudley.

At the Dunn meeting in August, 1909, Erastus Godwin was chairman of the Evangelizing Committee. He was to assist the appointed special committees to investigate "conditions of things at the city of Fayetteville" and "to ascertain the number of Disciples in Goldsboro." Both Committees reported later the necessity of deferred positive action. As for Goldsboro, on January 30, 1910, the report was: "There has not been anything ac-

complished up to this time." Four years later the Union's treasurer reported: "paid Goldsboro Mission $44, leaving a balance of 21¢ in the treasury."

There had been an engendering of fellowship giving life to the cause in the Capital of Wayne. The earnest, faithful committee functioning for Goldsboro: Earstus Godwin, Chairman; M. J. Thornton, secretary; J. C. Barrington, Will Ivey, George W. Westbrook, V. H. Grantham, Louis Godwin.

In October, 1910 there was discussion of a proposal for the Union to pay $300 per year jointly with the State Service, toward the salary of a state evangelist, "provided said evangelist is allowed to work in this District one-fourth of his time." This died on the vine. J. C. Barrington was treasurer.

In November, 1913, it was agreed to loan Pendell Bush, editor of *The Carolina Evangel*, $150, with which to buy a printing press. This was to be paid back quarterly in five equal installments. The record is not accessible as to what happened to this loan.

At their Goldsboro meeting December 30, 1917, V. H. Grantham was ordained to the ministry by L. T. Rightsell, and John T. Saunders.

The Union's committee on a "five-year-plan," grew bold and ambitious after World War I, and the great affluence of 1919. Presented and acceded to in 1920, was a twelve-point program inclusive of such objectives as five new churches established, 2000 members added, 700 tithers pledged, and $15000.00 given for District Missions. How this was to be done does not appear, but the concerted aims were perceptive and challenging. The committee declared: "The District has only ten weak churches with less than 1500 members scattered over six counties."

In 1924 apportionments for the Brotherhood's united work in their Golden Jubilee of missions were presented. Pleasant Union agreed to contribute its "asking" of $100.

In 1938, the Union began a 21-year record of liberal giving to needy and worthy objectives in their state and district fellowship. Given in 1938 was $100 to the construction of Howard Chapel at A. C. College. In 1946 the pastorates at the three new churches, Mount Olive, Smithfield, and Lumberton were helped $300 annually by the Mill Creek Union through the State Service. After sponsoring a survey of Disciple personnel at Fayetteville in May, 1950, they "concentrated" their help at that most promising mission. They gave $150 to equip a room at Harper Hall, at A. C. College; likewise the same amount went from the C. W. F.'s of the District. They assisted the new group parsonage at Newton Grove to completion and furnishing in 1951. In that year also, $25 per quarter was given alternately to Children's Work, (Mrs. J. B. Watts), and to Youth Work, (C. J. Snowden).

To Camp Caroline, in 1953, 1954, the Union's Bible Schools gave $200.-00, C. M. F. for pavilion, $300; and the women's groups of the District, $1045.08.

Durham, Raleigh, and Wendell, total membership 1491, were withdrawn in 1955, to be aligned henceforth as a fraternal boost with the Coastal Plains District, N. C. Disciples of Christ.

Membership in the Union's fifteen churches is currently reported to be 3,135. Their total missionary giving as of last year, was $10,286.93, of

which the 683 participating members in their fifteen organizations of the Christian Women's Fellowship are credited with $2,638.79. Last year's overall per capita in missionary giving in these churches of the District was $3.93, as compared with the Disciples' State-wide $3.83.

The Christian Men's Fellowship of the Union was organized October 22, 1945, at Pleasant Union Church, with George F. Cuthrell chairman of the Steering Committee, there were 93 men present in a "remarkable representation." It was named "Men of Mill Creek." These have rendered an outstanding service. This with the growing C.W.F. and C. Y. F. activities, inspired the saying: "These functions are making the old District resound with life and the morale is rising." At a meeting in November, 1947, they raised $675, applying it to the initial payment on the new Smithfield church property. At the same time they gave $100 toward a revival at the Mount Olive mission. The next year $500 was given on the new church construction at Mount Olive.

On April 6, 1949, 131 men attended their "supper meeting", representing 9 churches. Worthy objectives for help were multiplying, so M. C. Todd, L. A. Tart, and A. W. Griffin, were named on the Committee On Appeals. For Smithfield $150 was given to move the incoming pastor there from Virginia; to Mount Olive building fund, $100; to furnishing a room in Harper Hall, $150; and in 1951 they agreed to "concentrate" their help on the fast-growing Fayetteville mission. In January, 1952 they were striving "to activate their former agreement of giving $1 per member, per quarter."

And last but by no means, least, as the author sees it, on April 8, 1959, they vouchsafed jointly with the Union proper, their substantial support for this booklet. Amen, Brethren!!

MILL CREEK TRAVELS.

Dr. J. T. Walsh, of Hookerton, N. C. a Christian evangelist itinerated in the Mill Creek area in the winter of 1854. In his *Christian Friend and Bible Unionist*, he reported as follows:

"On the 1st Lord's-day in January, 1854, and Saturday preceding, I preached at Piney Grove, in Sampson County. On the following Wednesday at a place called the "Hoop Pole," which is not a very classical name! On the 2nd Lord's-day and Saturday before I had an appointment at Mill Creek, in Johnston County. I preached on Saturday; but in the afternoon it commenced raining, hailing and snowing, so that, by Lord's-day morning the ground was covered with a heavy sleet, and the roads in many places completely filled up with the limbs of trees, and trees bending beneath the weight of sleet. There was no traveling without an axe to clear the roads. On Sunday afternoon I left Bro. Harper's, where I had tarried the night previous, and, in company with Bro. Ward, cut the way to his house. On Monday I had an appointment at Pleasant Grove in Wayne.—Bro. Ward and myself concluded we would try and reach it; consequently we set out and traveled slowly for a few miles over a frozen, icebound road, with trees loaded with ice hanging over our heads and constantly obstructing our way. Bro. Ward soon came to the conclusion that there would be no meeting and that our best policy would be, to retrace our steps. But I objected to going back, being determined to go forward somewhere! Accordingly Bro. Ward returned to his residence, and left

me, icebound as I was, to shift for myself. Finding there would be no meeting I continued to work my passage towards Goldsboro. Never before did I have such a day's travel! The ground was hard frozen, and in many places covered with ice for a few hundred yards, through which my horse could with difficulty make his way. Sometimes I was driving over trees which had fallen across the road, then the heavy pine tops loaded with ice, would sweep over my head and across my face, leaving me covered with the sleet. At other times I had to leave the road and make my way as well as I could through the woods. But nothwithstanding all this, the sun had not sunk to rest behind the western hills, when I reached Goldsboro, where I put up for the night.

On Tuesday morning I thought the worst was over, and that I should have a pretty fair travel that day for Hookerton. But I was sadly disappointed. The sleet, now somewhat softened, came down like hail, the roads became heavy with mud, and they were still filled up with pines interlocked with each other, in some places, for hundreds of yards. I thought a half dozen times I should have to surrender; but nevertheless I pressed on, walking through the woods. But I reached home safely that evening. So much perseverance, with the blessing of God."

MOTLEY'S TRAVEL.

Daniel Esten Motley, (Ph.D., Johns Hopkins, 1899) was the North Carolina Disciple State Evangelist in 1901. Reporting in *The Watch Tower*, February 1, 15, 1901, he said:

"I reached the town of Dunn last Saturday [Jan. 19, 1901]. Preached there last Sunday morning and night and Monday night to large and interesting audiences. The Christian church at Dunn is without a pastor now, that Bro. A. F. Leighton has resigned. He acted wisely in giving up some of his work. He was trying to be pastor of seven churches which, of course, he could not be satisfactorily. The church at Dunn is able to have a preacher half of its time, and it should have. My visit there was pleasant and I hope profitable. Besides the kindness of the people one thing that added greatly to the pleasantness was the fact that when I got off the train I did not see little filthy liquor shops as I am accustomed to seeing them in our towns. Dunn hasn't a barroom. I wish that could be said of every town in our State. It makes my intellect sick to see two or three or more little black barrooms stuck in every town I visit. Well the time will come when the race will leave off these vestiges of ignorance. I was especially impressed with the amount of business that is carried on in Dunn. I have not been to a town of that size where more business is done—in many that size not near so much.

Tuesday, Wednesday and Thursday nights of this week I preached at Selah church in Wayne County. Yesterday I was to preach at Mill Creek church, but did not—as an uncle of mine once said of a party that had an appointment to meet him at a certain place to pay him some money—"I met but they didn't meet." However, I am not discouraged, as I suppose the failure was owing to the very cold weather and a misunderstanding as to whether preaching was to be morning or evening. I am glad to be with the brethren in this part of the field, and I hope the Lord will make me instrumental in moving them on to still greater work. I feel at home in

this level country of sand and pines—how could one feel otherwise when the people are so kind and there is so much work to do.

The people finally "met" at Mill Creek—met a house full and overflowing. I preached to that congregation last Saturday morning, and Sunday morning and evening, [Jan. 26, 27, 1901]. From reports, Bro. A. F. Leighton, the pastor, has been upbuilding the work there. Last year they repaired the building, weatherboarded the whole of it. When they get it painted they will have a good and large building. Mill Creek is the oldest church of Christ in the Union—the Mill Creek Union—it stands the substantial home house of our affable Harper brothers. While at Mill Creek Bro. J. J. Rose paid me his this year's subscription to *The Watch Tower*, He says he has been taking it, without break, ever since it was founded. In my travels I find, almost without an exception, that the homes into which *The Watch Tower* goes are most helpful to the church. Monday and Tuesday nights and Wednesday morning and night I preached at Pleasant Union. When weather permitted the audiences were large and seemed to want to hear preaching, and I certainly enjoyed preaching to them. Pleasant Union has between three and four hundred members. The interest of the work has gone down some, but I think Bro. Leighton, who is now the preacher there, will enliven the work. They have several good members who manifested a readiness to help. There is a "still" house in less than a mile of the church and this has been a sore to the church, has led several of the members away and made the moral influence of part of the congregation not helpful. With what spirit and power there was in me I tried to hit that distillery some death blows. The spirit of the congregation seemed to be with me, and I fully believe that many a boy and man who has been to that "still" house will never go again. The Sunday School Superintendent, Geo. W. Westbrook, and Bro. Leighton are circulating a petition against, and are expecting to remove that ignorant and injurious business.

Thursday I moved eleven miles to the southward of Pleasant Union to Concord church. I am anxious to help Bro. Leighton in his work, for he seems to be so much interested in it and wants to raise it to a higher and enlarged sphere. He is the only regular preacher in this Union and pastor of five churches—Selah, Mill Creek, Pleasant Union, Concord, and Eureka. His postoffice is Bizzell, N. C. He is a man of great energy, but has enough work to do to take all of his energy.

One thing this Union needs, and that will help it, is *The Watch Tower*. Among over a thousand members there are not more than a half a dozen who take the paper. I have received a few subscriptions. I talk for the paper wherever I go. We want a paper for all the brotherhood, we want more strong preachers, we want better public schools, we want a college —a college equal to any in the State. These four things we must have before the Christian churches can do a great and glorious work in our State.

I preached at Concord church in Sampson County. That church has had no regular preaching in about two years, except during the last two months, hence is in an indifferent condition. It has 123 members, and a few of them are thoroughly interested in the work, and will certainly help Bro. Leighton revive it. They seemed to be encouraged some by my visit. Was there two days and preached five times. The church house was once

in a little village, or at the postoffice place, but a distillery and liquor selling actually ran both church and postoffice away; church went off a mile into the woods, and there is no postoffice in six miles of the place. While there Bro. Leighton made a remark that aroused me. He said: "You and the revenue officers together are getting some of these men in a close place." (Revenue officers were there at the time).

Miss Fannie Dixon is teaching a five-months school at Concord, by private subscription. The public schools in Sampson county only last two months and are inferior at that. Miss Dixon is doing a good work in her private school. We need large-spirited public men to see that our public schools are made better, and made that way soon. I am profundly interested in the education of the people. I have traveled about in North Carolina a year and, (according to my observation) including the money we pay for private primary schools (there are many of them) I believe Eastern North Carolina pays as much money for primary education as the same size section of many a Northern State, and yet has nothing like as good a school system. These private schools do good work, but if we had all the money paid for education, paid as taxes, we would have a system of public schools that would do better work than our present systemless method, and would cost less money. Every person who has anything to do with our public schools should take a pride in making them the best in quality and in duration.

Saturday night after service Bro. Leighton and I drove twelve miles in order to be near Eureka church where I was to preach Sunday and Monday, but, owing to the rainy weather, I did practically nothing there.

Bro. Leighton was especially kind to me in taking me about in his buggy while I was with him. The energy of that man, in mere example, will have a beneficial effect on the slow going people among whom he lives. He is interested in his work and, I believe, will help the people for whom he labors."

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1. Carr Memorial, 1920-1925.
2. Concord (Sampson), 1893-'94; 1909.
3. Dunn, 1889-1894; 1907.
4. Fayetteville, 1950-1959.
5. Goldsboro, 1914; 1917-1922.
6. Lumberton, 1925-1950.
7. Mill Creek, 1893-'94; 1909.
8. Mt. Olive (Wayne), 1943-1955.
9. Pleasant Union, 1909.
10. Rocky Fork, 1923-1929.
11. Selah, 1909.
12. Smithfield, 1943-1959.

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Onslow's Oldest Church

By Charles Crossfield Ware,
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December 2, 1956.

Onslow County, North Carolina was established in 1731-1734. The first settlers, Brown, Warren, and Worsley, were English, coming up the wide New River, to an ocean-fronting wilderness. A lone Frenchman, John Nasague followed in 1711, locating farther up-stream on its northwest branch at the "Rich Lands of New River", or Avirett, as later known for its chief plantation owner. Immigrants at first came slowly but by 1729 there were 36 families in the new settlement, which rapidly increased to 100 families by 1734. It was an enlarging neighborhood indicated to-day as the "seven-mile stretch of land" from Richlands to Catherine Lake.

Aborigines were vanishing, and agrarian pioneers encouraged by Governor Burrington, were lured to this region of great forests and fertile soil. Here also the elevation was pleasing, at 65 feet, whereas down the river where Jacksonville and Camp Lejeune now are, it was but 23. Nathaniel Averitt's first land grant in these Carolina woods was in 1736. Within the next seven years he had preempted 1983 acres, all in Onslow County, through five separate land grants. Dying on December 4, 1755, he left four sons: John, Arthur, Benjamin Nathaniel, Ephaly; and one daughter, Nancy. To New River came President George Washington on his Southern tour. After a morning's jaunt of twelve miles, on Saturday, April 23, 1791, he "breakfasted at one, Everett's." The federal records of 1833, show John A. Avirett (the name is spelled variously) as postmaster at Richlands, annual "compensation," $29.70; and still officiating there in 1835, at $41.01.

A Protestant religious service has been maintained in this locality for two centuries and a quarter. Agreeable to the times there was, in practice, much of it syndicated and staggered but always it locally centered in the one community church variously known as St. John's, 1730, onward; New River, 1743-1807; Chapel Run, 1808-1842; Richland Chapel, 1843-1850; and Union Chapel, 1851-1956. Also at colloquial level, it was named "Everitt's Meetinghouse," just once, and in the Minues of 1813. I purpose to make clearly authentic, by congruous references to source materials as herewith listed, the historical continuity of this evolving local congregation, 1730-1956. Such briefing may have basic value in unfolding the story of "Onslow's Oldest Church."

Three oldest local churches now associated in the Southeastern District, North Carolina Christian Churches (Disciples of Christ), having their local foundational media integrated, are: Union Chapel, Chinquapin Chapel, (Trent), Jones County, and Southwest in Lenoir County. In the 1750s these were sister Separate Baptist Churches holding some distinctive beliefs vigorously championed by Disciples a century later. The like documented story, of Disciple relevance, remains to be written for Chinquapin Chapel and Southwest. Both of these began as missions from the earlier Onslow Church, now called Union Chapel.

Extant records give a sprinkling of names of heads of families, as "delegates" from the Onslow congregation in the respective yearly assemblies Such patronimics appearing through the first 147 years, as Barfield, Bryan, Cox, Jarman, Mashburn, Pollock, Rhodes, and Wooten, are reminiscent of Disciples active throughout the past eighty years in the Onslow area.

The original chapel site is now a wasteland on the north shore of Chapel Run, a small stream, and the spot is near its confluence with New River. It is about a hundred yards west of Federal Highway 258, and marked naturally by a large walnut tree. The present church is a half-mile south. Richard Marsden, second itinerant minister here said it was forty miles from his home near Wilmington. Another missionary, itinerating, Alexander Stewart, said it was eighty miles from his home at Bath, by a way even yet devious because of the Pamlico and the Neuse. Also Bishop Francis Asbury contemporaneously confirmed this geography. He said it was forty miles from Wilmington, sixteen from Trent (Chinquapin Chapel) and forty-two miles from New Bern.

I am not informed in detail about the initial Chapel building. It must have been quite ordinary. By colonial custom, some friendly landlord would erect a primitive structure on his plantation for "free" worship, preferably it seems to be conducted by the Established Church, but from the 1770's these were taken over generally by others. Each of the 41 provincial counties in North Carolina are said to have had one or more Chapels by the time of the Revolution, when Angelican missionaries were dispersed. The original part of the plant now used by Union Chapel was removed to its present site by Mr. Everett in the 1870s.

As of extant records the community's mail has come through post offices at Richlands, Catherine Lake, Gum Branch, Tar Landing, and Jacksonville.

Affiliation of the local church, Union Chapel, is traced as follows:

1. 1730, onward, Church of England Chapel (St. Johns Parish), in the "Rich Lands of New River" served initially by Cape Fear Missionaries, (itinerants) located at Wilmington, (St. James) and Brunswick (St. Phillips).
2. 1743-1758, General Baptist, local congregation, "gathered" by Paul Palmer.
3. 1758-1788, Separate Baptist, in Sandy Creek Association.
4. 1788-1793, United Baptist, in Kehukee Association.
5. 1794-1805, United Baptist, in Neuse Association.
6. 1806-1826, Regular Baptist, in Cape Fear Association.
7. 1827-1843, Primitive Baptist, in Goshen Association, (Parham Puckett Anti-Missions Leader).
8. 1844-1864, Missionary Baptist, in Union Association, (Cooperation of the Missionary Baptist Churchmen of the Neuse and Goshen Associations under the new name of Union Association).
9. 1865-1877, Missionary Baptist, in the Eastern Association, (new name for the Union Association).
10. 1877-1956, Christian Church, (Disciples of Christ), in The North Carolina Christian Missionary Convention.

The initial church project at New River Chapel, was first named St. John's Parish by Governor Gabriel Johnston in 1741. The first Onslow missionary, John LaPierre, had arrived in 1728 at the lower Cape Fear settlements, beginning to officiate at New River about 1730. Before revolutionary disestab-

lishment three other clergymen served itinerantly here, namely Richard Marsden, James Moir, and John MacDowell, all from Wilmington and Brunswick. Their lot was extremely hard. LaPierre said that Marsden, "a man whose whole study always was to undermine me", had tricked him by serving the people "Gratis", (as Governor Burrington phrased it). LaPierre lamented that he, himself, had to "work as a Slave in the field for my living, after gratifying them with 8 months of my time." As a French Huguenot-Anglican he had previously preached a quarter-century in South Carolina, "in abject poverty". When he came North to Cape Fear, he had "five small children". Holding academic degrees, A.B. and A.M., he had been ordained in England in 1708. He rejoiced that it was his privilege at the Cape Fear, as well as in Onslow, to "settle the Divine Service where it had never been".

Second to come to Onslow, Richard Marsden, coveted this post for a full-time Parish. Down Wilmington way, as a "trafficant", he was dabbling sometimes illegally, in merchandise, and in the import trade. Only one other of his fellow-clergy was then reported to be in the Province. Marsden repented of his "Gratis" service "to an unappreciative people", after reporting 1300 baptisms for which "he had never received a farthing."

The third preacher, James Moir, declared that half of his vestry at Wilmington, (St. James) were dissenters. He was paid with rice, for which there was no sale, "even at a shilling a hundred weight." Of necessity he lived in a garret. The climate frightened him. Traveling to Onslow, the wayside accommodations were "most wretched", at charges "most extravagant." He left in 1747 for the Edgecombe Parish, where incidentally he became "a great politician."

Succeeding Moir, after a long vacancy, was John MacDowell, serving 1754-1763. He was "a zealous young minister of an evangelical turn." He married a resourceful slave-owning girl, but by grim necessity, one by one of the servants had to be sold for sheer maintenance of the couple's simple life. In the midst of such down-treading she died in 1760; he in 1763. Lonely Governor Arthur Dobbs died at Brunswick in 1765, the obsequies led by a justice of the peace, because no preacher of the Established faith was within a hundred miles.

The English Colonial Church was frustrated, stymied, in America, for obvious reasons. Characters of some of the missionaries were a sore reproach, but extenuated now in view of the tensions and temptations of the times. The Lord Bishop of London, titular head, remote and preoccupied, could be no effective supervisor. Heterogeneous vestries snarled the works. Provincial governors too often vacillated and blundered. Recruitment of an indigenous ministry, so vital to a securely developing church, seems never to have been of practical import, or concern to the responsible leaders. Implementing the rubric was an exotic pageant to Carolina's populating provincials amid pineland pocosins.

After 1743, five Baptist communions, having various prefixes worshipped consecutively in the one church at New River, continuing thus for approximately 134 years. The General Baptists (English Arminians) coming first were so called to distinguish them from Particular Baptists, (English Calvinists). For a long time in America there was theological war between the "General Provision" (free gospel), and the "Special Provision", (free grace), sectors of the transplanted Baptist front. The Arminians were first on Tarheel ground but were destined to a proselyted union with the Calvinists, effected

by leaders in Associations flanking them on the north and the south, namely the Philadelphia and the Charleston. Paul Palmer, of the church at Chowan, (Edenton) "gathered" a congregation of the "General" faith, at New River, prior to the coming of the Separate Baptists. He is regarded as the father of the North Carolina Free Will Baptists. Sharing also in projecting this "Free Will" heritage were: William Parker of Meherrin; Joseph Parker of Wheat Swamp; Josiah Hart of Reedy Creek, and John Winfield of Pungo. These never aligned with Calvinists, but their history has ever been obscure, nor has it been lifted from shadows cast by alien historians. This mischance also holds for the next entry, the Separate Baptists.

Shubal Stearns, (1706-1771), and a new convert, Philip Mulkey, of Sandy Creek, N. C., came before 1758, to reorganize the New River church to accord with their "New Light" plans, and it was forthwith admitted and listed with that Association. Moreover Trent Church, in Jones, and Southwest in Lenoir, were likewise enlisted. The Baptist historian, George W. Paschal has declared: "I make bold to say that these Separate Baptists have proved to be the most remarkable body of Christians America has known". This thesis he sustains through many carefully written pages. Stearns, a George Whitefield convert, and fiery evangelist, came from New England to settle as a full-time self-employed missionary at Sandy Creek in Guilford (now Randolph) County. It was his gift to feed the spiritual hunger of increasing multitudes by a fervent gospel preaching hitherto unknown on this frontier. Their growth was unprecedented. First stationed preachers at New River inspired by Stearns and Mulkey were Ezekiel Hunter and Robert Nixon. These were fired with missionary zeal to plant neighboring "branches" of New River, and also to inspire new recruits to the pulpit.

Churches of the Separates observed the Lord's Supper on alternate Sundays, "except when they could not get wine." They were not bound by any "creed", save the Bible alone. They immersed believers upon their simple confession of Christ. A tenet of the Separates was belatedly affirmed by Francis Oliver, whose name was associated with New River. As moderator of the Neuse Association in 1805, he objected to extra-biblical creeds as follows:

> "They cast contempt upon the Scriptures, and their authors, assuming the prerogative of Christ, they presuppose that the Scriptures are imperfect, and short of being in themselves a sufficient rule for a Church; forasmuch as they add traditions that are not to be found in the word of God and bind them upon their adherents by which they are led to read and consider those writings more than the Scriptures, thereby lay a greater stress upon them, and so to be like those that seem somewhat in the Church and less regard Christ and his word. This is contempt indeed."

A definitive comparison of the eighteenth century Separate Baptists of the South Atlantic States with the later Disciples of Christ is long overdue.

Anglican authorities regarded New River as the Provincial Baptist capital, albeit they gave it a less flattering name. Baptists were a persecuted people. Some, including James Brinson in Tryon's day, as reported, were publicly whipped and jailed when trying to erect their own New Bern church plant. The Separates not having due facilities for consolidation and permanence merged at length with the stronger Calvinists as "United Baptists".

While Presbyterian groups were in adjacent counties, none are of record at this time as having been in Onslow. First Methodist preacher on Tarheel soil, Joseph Pilmoor, is reputed to have reached New River in 1773. The

New River Circuit was set up in 1785, and by 1813 had their own separate Richland Chapel at New River. The episcopal Arminians were vying with the congregational Calvinists in the taking of a Protestant land. In controversy, Bishop Asbury, Onslow traveler, said: "If plunging baptism is the only true ordinance, and there can be no true church without it, it is not quite clear that Christ ever had a church until the Baptists plunged for it." Facing Baptist barriers Asbury further said: "I conclude I shall have no more appointments between Wilmington and New Bern—people of Onslow seem to resemble the ancient Jews—they please not God and they are contrary to all men—Farewell! O unhappy people of Jones, and Trent. and Onslow." Charles Woodmason, of the English Carolina Clergy frankly confessed in 1766, "the Baptists have great prevalence and footing in North Carolina and have taken such deep root there that it will require long time and pains to grub up their layers."

Luther Rice before 1827 visited Tarheel Baptists to gather foreign missionary funds. This was a cleaving sword. The so-called Primitives formed an anti-missions half of the area's constituents. Among these was Parham Puckett, an Onslow lay preacher, whose influence for 16 years alienated Chapel Run, as New River was then called, from its normal associated activities. The blight really extended 24 years for not until 1851, did the local church return to a consistent missionary status when it assumed the new and final name of Union Chapel.

Association minutes in 1864 lists Union Chapel with 54 members. Mission funds aided support of the pastor since it was "a point of great importance". The Confederate States' imports at the Cape Fear were "high stakes", and some "hair triggers" were daredevil Baptists of this area, standing in need of a stewardship hint. So an adopted resolution recommended "to blockade runners to give to the Lord a liberal portion of their stock to be applied in disseminating His word to the heathen." Further the minutes recall that except for Union Chapel, Onslow was "one vast scene of destitution."

About 1875, a neighboring Disciple, Cyrus Brown, underwrote the expenses of Virgil A. Wilson, to evangelize at Union Chapel, later to be helped by Joseph H. Foy, and John J. Harper. Wherefore some 16 persons were constituted as a Disciple "mission". On December 2, 1877, J. L. Burns, evangelist, organized Union Chapel as a Christian Church, (Disciples of Christ), with 43 charter members. First elders were: Simon B. Taylor, and William Cox; first deacons: George Simmons and ..... Padrick. I therefore date this brochure on the 79th Anniversary of the event.

An active and distinguished layman of North Carolina Disciples for more than fifty years was Colonel Simon B. Taylor, of Union Chapel. A native Tarheel, he was born near Kinston, March 16, 1834, and died at his Catherine Lake home, January 27. 1929. In 1861-'65 he commanded the 35th North Carolina Regiment, in General Matt. Ransom's brigade, and was said to have been the last surviving regimental commander of that War. Four times he was wounded, the last time very seriously, in the right arm just before the "stillness at Appomattox". He married Sallie A. Murrell, March 8, 1866. Their two daughters, Mrs. Rodolph Duffy and Mrs. William T. Cox, yet survive their parents. After death of his first wife, Colonel Taylor married Mrs. Nannie J. Murrell Hoye. A remarkable nonegenarian, he was in his ninety-fifth year when he died.

At his passing he was one of six surviving charter members of The North

Carolina Christian Missionary Society, founded in Kinston in 1877, as preliminary to The North Carolina Christian Missionary Convention established for administrative permanence at the Farmville State Convention in 1883. His patriarchal home at the community's famous Lake was long known for its unfailing hospitality. In its tranquil abode countless souls found warm comradeship and meditated growth. Loyal in the best sense to his family, to his community, and to his growing church in a changing world, he left a worthy heritage for the new day.

I can only give an incomplete list of the local ministry for this Onslow Church, 1730-1956. For these two and a quarter centuries, accessible records leave but a ministerial blank for many specific years. The following is submitted from sources both available and credible. The ministers, 1877-1956, are of the Christian Church, (Disciples of Christ).

1730-1734, John LaPierre, Richard Marsden, Church of England.
1743, Paul Palmer, General Baptist.
1756, Philip Mulkey, Separate Baptist.
1758, Ezekiel Hunter, Separate Baptist.
1790, Robert Nixon, United Baptist.
1795, Moses Barfield, United Baptist.
1808, Silas Carter, Regular Baptist.
1817, Benjamin Johnston, Regular Baptist.
1827-1843, Parham Puckett, Primitive Baptist.
1851, Nathan Askew, Missionary Baptist.
1864, J. P. Faison, Missionary Baptist.
1865, J. E. King, Missionary Baptist.
1866, J. N. Stallings, Missionary Baptist.
1870, G. S. Best, Missionary Baptist.
1875, 1876, E. A. Best, Missionary Baptist.
1877, J. L. Burns.
1882-1883, Henry C. Bowen.
1884, A. O. Warren.
1888, 1889, J. R. Tingle.
1890-1908, S. W. Sumrell, C. W. Howard, John W. Tyndall, I. W. Rogers, John T. Saunders.
1909, Hayes Farish.
1910-1912, C. B. Mashburn.
1913, 1914, John T. Saunders
1915-1917, S. Lee Sadler
1918, G. Henry Sullivan
1919-1922, John T. Saunders
1923-1925, W. T. Mattox
1926, 1927, Paul T. Ricks
1928, F. W. Wiegmann
1929, 1930, John J. Langston
1931-1939, W. J. B. Burrus
1940, 1941, R. Curtis Brisson
1942, Preston D. Parsons
1943-1945, A. C. Young
1946, G. A. Hamlin
1947, Jack R. Daniell
1948-1956, W. J. B. Burrus

THE MULKEY PREACHERS.

Tracing four generations:

1. **PHILLIP MULKEY,** 1732-1801, father of
2. **JONATHAN MULKEY,** 1752-1826, father of
3. **JOHN MULKEY,** 1773-1845, father of
4. **JOHN NEWTON MULKEY,** 1806-1882.

1. **PHILLIP MULKEY,** was born in Halifax County, N. C., May 14, 1732, and died in eastern Tennessee about 1801. He was converted in Halifax County, N. C., by John Newton, and was baptized, Dec. 25, 1756, by Shubal Stearns at the Sandy Creek Separate Baptist Church, near the present Liberty, N. C. He was ordained to the ministry there in 1757. He married Ann Ellis; children: David, Jonathan, Sarah, Philip, and Parry, (or Patty). He evangelized for Separate Baptists in Eastern North Carolina, 1757 to 1760, specially assisting at New River Church, in Onslow County (now Union Chapel), which was enrolled by Sandy Creek Association, parent Convention of Separate Baptists, in 1758. From New River the cause spread to Southwest Church in Lenoir County, four miles southeast of Kinston, this church being established in 1762. Mulkey baptized John Dillahunty (Dillahunt), in Jones County, who in 1761 became a leader at Trent church, and ministered there, 1781 to 1796, before removal to Tennessee. This Trent Church is today identified as Chinquapin Chapel Christian Church, worshipping near the site of the old Trent Church, in Jones County.

Philip Mulkey removed to South Carolina in 1760, taking with him almost wholly the personnel of the Deep River, N. C. Separate Baptist Church of the Sandy Creek connection. He planted Fairforest, earliest Baptist Church in upper South Carolina; the site being in the present Union County, where Fairforest Creek flows into Tyger River, about midway between the present cities of Clinton and Union. In 1775, he and most of this community became Tories. This domestic tragedy was due to their natural revolt against the tyrrany of American officials in leagued association at Charleston, S. C. This they felt from bitter experience to be more cruel and unjust than that of the remote King George III, himself. Hence contemporary Whig Baptist writers wrote with unresolved contempt concerning the life and character of Philip Mulkey, and some later historians to a degree likewise. Mulkey and other Tories, at the mounting crisis fled to Natchez, Mississippi, then a British-protected Tory citadel. Similar vicissitudes made Tories of about one-third of the American colonials. No definitive report, fair and impartial, on Philip Mulkey, after 1776, is extant.

2. **JONATHAN MULKEY,** son of Philip Mulkey, was born in Virginia, Oct. 16, 1752, and died near Buffalo Ridge Baptist Church, Washington County, Tenn., Sept. 5, 1826, and is buried in the Cemetery there. He was the first preacher to appear on Tennessee soil. It was in Carter's Valley, near the present Rogersville, in the fall of 1775. Having survived battles with savages, he founded Kendrick's Creek Baptist Church in the Holston Association,

and represented it at their annual meeting in 1786. For seven years he was Holston's moderator. First settlement made in Tennessee was in 1768, near the present Elizabethton, Carter County. It included ten families from Wake County, N. C. Governmental chaos on the eve of the American Revolution accelerated trans-mountain migration from southern seaboard areas. Two Tennessee Baptist churches are said to have been started prior to 1770 but disappeared in the wars of the period.

A son of Jonathan Mulkey was Isaac Mulkey, who became affiliated with Barton W. Stone's Christians. In 1883, according to his own report he reorganized Post Oak Springs Christian Church, in Roane County, Tennessee, two miles east of the present city of Rockwood, on Federal Highway 70. This church dating from about 1812 is said to be the oldest church of that faith now functioning in Tennessee, the founder, Ephriam D. Moore, (1782-1859) being an early associate of Barton W. Stone.

3. **JOHN MULKEY**, son of Jonathan Mulkey, was born in South Carolina, Jan. 14, 1773; removed to Monroe County, Kentucky, 1798, and died there at Mulkey's Meeting House, in 1845. This community is two miles southeast of Tompkinsville, Ky., on the present Park Road. After leaving South Carolina he had evangelized in Holston Valley, Tenn. He founded Mill Creek Baptist Church, Ky., (first name of Mulkey's M. H.), in 1798, and eleven years later affiliated with Barton W. Stone. He made Mill Creek a "Bible Only" Church, and the log house, 157 years old, first such structure in southern Kentucky, is enshrined to-day as Mulkey's Meetinghouse. It is the only State Park in Kentucky to perpetuate the name and to commemorate the history of a church. The congregation long ago passed but with redolence there yet appears the original twelve-cornered building, the cemetery, and the surrounding grove. Its antiquity has significance for Disciples. Preserved is their old church record book with entries penned with pokeberry ink. Sustained by a diverse but effectual community sentiment it has been taken over institutionally by the State but incidentally it is a landmark in the genesis of southern Kentucky Christians. However in literature and in life there is all but total neglect for it by the whole of the present-day heirs of the Stone and Campbell movements.

4. **JOHN NEWTON MULKEY**, son of John Mulkey, was born Feb. 11, 1806, at Mulkey's M. H., and died at Glasgow, Ky., Sept. 26, 1882. His tomb is in the cemetery alongside Mulkey's M. H. On October 6, 1824, he married Nancy Laugh. After an initial ministry in eastern Tennessee, and at Liberty church in Clay County of that State, he gave fifty years to Kentucky evangelization in the Christian Church. Much of this time was given as a missionary of the Kentucky Christian Missionary Society. It is of record that he preached "nearly ten thousand sermons and immersed about as many believers." For awhile he lived in Perry County, Ill., where his first wife died in 1880. He then returned to southern Ky. and married Nancy Evans. He and his father for three quarters of a century were notable leaders of the "plain Christians" in pivotal areas.

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SOUTHEASTERN CHURCH ANNIVERSARIES.

The Southeastern District, North Carolina Christian Churches, (Disciples of Christ), is composed of the following 13 churches presently cooperating in the Counties of Jones, Lenoir, (south of Neuse River), New Hanover, and Onslow. This subdivision was first known as District No. 3, 1872, ("Churches south of Neuse River"); then from 1885-1923, as Jones-Onslow; and since 1924 as Southeastern District. Below is given respectively the dates of organization, insofar as known, and of enrollment in The North Carolina Christian Missionary Convention, with membership as then recorded. Some antecedent affiliations of local churches are indicated.

Armenia, September 3, 1887; enrolled, 1889; 61 members.

Chinquapin Chapel, originally Trent, (Separate Baptist, 1757), charter member, Bethel Conference and Union Meeting of Disciples of Christ, May 2, 1845; 46 members.

Comfort, enrolled, 1915, 30 members.

Haskins Chapel, originally Shady Grove; enrolled, 1859; 48 members.

Jacksonville, February 24, 1952, enrolled, 1952, 41 members.

Pleasant Hill, 1837; charter member of Bethel Conference and Union Meeting of Disciples of Christ, May 2, 1845; 81 members.

Richlands, February 28, 1882; enrolled, 1884; 48 members.

Southwest, originally Separate Baptist, 1762, onward; later Regular and Free Will Baptist; enrolled, by Disciples, 1871; 15 members.

Southwood Memorial, December 12, 1945; enrolled 1949; 47 members.

Trenton, enrolled 1899; 42 members.

Tuckahoe, enrolled 1849; 28 members.

Union Chapel, originally Anglican-Baptist, 1730-1877; December 2, 1877, (Disciples); enrolled, 1878; 57 members.

Wilmington, April 14, 1907; enrolled, 1907; 72 members.

NAMES OF UNION CHAPEL CLERKS AS OF RECORD IN EXTANT MINUTES.

1864—J. M. Wooten
1866, 1870—M. D. Thomas
1874, 1875—John Mashburn
1878—L. E. Duffy
1885-1888—E. W. Murrell
1889—G. H. Simmons
1890-1893—J. E. Taylor
1894-1899—J. W. Bryan
1900-1902—W. P. Thomas
1903-1905—H. D. Murrell
1906-1908—George Bryan
1909-1914—W. P. Thomas
1915-1921—Col. S. B. Taylor
1922, 1923—L. D. Boggs
1924-1930—W. T. Cox
1931-1936—Mrs. W. T. Cox
1937-1939—J. C. Collins
1940-1943—Mrs. K. G. Richardson
1944-1953—Mrs. Rodolph Duffy
1954-1956—Hilton Joiner

EARLIEST DISCIPLE SUNDAY SCHOOL AT UNION CHAPEL

In 1890, superintended by G. H. Simmons, whose address is given as Catherine Lake, N. C. Number of "pupils" enrolled, 25, with 4 teachers. A few years prior to 1890, Marshal Taylor superintended a Sunday School at nearby Gum Branch, largely made up of Union Chapel personnel.

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